

# ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume I

JULY, 1918

Number 1

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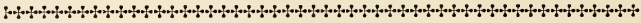
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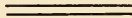
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# ILLINOIS CATHOLIC HISTORICAL REVIEW

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JULY, 1918

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CHICAGO, ILL.

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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

*Secy to the Bishop of Alton.*

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*



Archdiocese of Chicago  
Chancery Office  
740 Cass Street

Chicago, Ill., February 27th, 1918.

The Rev. Frederic Siedenburg, S.J.,  
Loyola University,  
1076 W. 12th St.,  
Chicago, Ill.

My dear Father Siedenburg:

Within the coming year we will commemorate two great anniversaries, one the centenary of the Statehood of Illinois and the other the seventy-fifth anniversary of the foundation of the diocese of Chicago. It seems, therefore, a propitious time for the establishment of the Illinois Catholic Historical Society, for, if in the matter of gathering the history of the Catholic men and Catholic events in this State we have been neglectful, it is now time for us to remedy this defect. This can perhaps best be done by a Society such as you and your associates are forming, even more than by an individual or by an institution of learning and research.

It is for this reason that I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this diocese only, but will embrace the entire Province and State of Illinois. And to further encourage this movement, I desire you to enroll me among the life members of the Society and when you have decided the amount of this class of membership-fee to inform me that I may be able to remit at once.

With every good wish for your success, I beg to remain, dear Father Siedenburg,

Sincerely yours in Christ.

*George A. Mundelein*

Archbishop.

# Illinois Catholic Historical Review

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VOLUME I

JULY, 1918

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NUMBER 1

## FOREWORD—A CATHOLIC HISTORICAL SOCIETY

History has a double value; for use and for culture. That the generality of men see in it no utilitarian value is perhaps the great reason why the study of history is confined to the compulsory exercise of the class room, and has no vogue outside. Of course, if you give the term "utilitarian" no extension beyond economics, the value of historical knowledge may be said not to be useful; its usefulness can not well be measured in terms of money. "What price has a knowledge of history?" But if you give "utilitarian" its right extension, that which broadens and ennobles the mind, which acquaints with high deeds and warns of low intrigues, which makes great men long dead to live again, which shows a panorama of man's strifes, failures, and successes, which binds experience within the covers of a book, if this be useful, then history has a large and noble use. Goethe said that the best part of history is the enthusiasm which it arouses; and that is enough; enthusiasm to do such deeds as will win the doer a place in the great constant pageant of human life.

If there is any question about the utilitarian value of history, there can be none about its cultural value. Who would know how to live in the present, shall learn of the past; for the present has its roots in the past. In the history of the past he will become acquainted with the aspirations of men, what hopes were nobly well-founded, what ambitions selfishly vain; he will learn true culture, for he will come to know what exercises of mind, what labors of hand, and what journeys of foot have led to true individual and social growth; he can distinguish the false cultivation which stunts development from the true which brings to healthy bloom.

Nor is it only in general history that this true two-fold value rests. He is not only a petty historian who records the history of

only a part of mankind, and through but a short period. He is not a mock historian who writes history other than "from the purely objective standpoint." Some one has well said, "A contemporary historian is right to treat history as a man of his own age, that is, from the standpoint of the twentieth century. He may also treat it as a member of his own nation, and many will be inclined to add as a member of his own church." The historian has done his duty as historian when he has given the facts; but his profession is not unique in that it is all duties and no privileges. When he has given the facts he is privileged to voice his judgements.

Some such unsound hypothesis as the former, that history can be written only from the purely objective standpoint, has kept many a possible Catholic historian out of print. An unworthy reverence of mouthy expositors of that hypothesis has long kept Catholics, by name educated, from reading the histories written by Catholics who refuse to admit that history could not be treated from the subjective standpoint. They refuse to admit that, if it was a fact that men preached against the reformation believing it would bring religious, social, political, and cultural evils in its wake, that if these men fought and died as Catholics, an historian today can not write of it as a Catholic, and point out that religious, moral, social, political, and cultural evils did follow in its wake, just as the Catholics of history said they would. The educated Catholic, too ready for broad-minded compromise, too timid to break a lance, must bear the blame of the apathy of Catholics in general that has prevailed for too long, with regard to Catholic history, universal or local.

The history of the Middle West and the North West was for many years a lost chapter to the chroniclers of American history: but when that history was found, and written by such historians as Parkman, Shea and Campbell, it proved equal in interest, romantic not less than historic, to the most stirring pages of the records of the eastern colonies. These writers re-created the atmosphere of the Great Lakes country and peopled it again with that strange congeries of humankind: savage and scholar, warrior and nun, priest and medicine man, explorer and courier-du-bois. Always through the muddled story of the tangled lives of these mixed peoples ran two purposeful threads, which in so much confusion never were severed in fact and in the eyes of the historian never were lost sight of. They were the purpose of the French emissaries to establish here where we now live, a great tributary French Empire, to build upon the banks of the Mississippi as upon the shores of a new Seine, a new

France; and the purpose of the representatives of the Church to plant the seed of faith in a new land and to tend it till it bloomed into one of the fairest flowers of the Church. One of the purposes failed, and that it should be ignored by historians is perhaps the penalty of failure; but the other purpose did not fail, and if it be any part of success that history should speak well of the deeds done in striving, then the record of Catholic achievement in the Middle West should not be unwritten.

To explain the fact that Catholic history is in a great measure unwritten, and where written often ill-written and misinterpreted, it will not do to say that historians are biased and bigoted. There is no law to prevent Catholics themselves from writing history that will not be biased or bigoted. One reason why the deeds of Catholics receive scant representation by non-Catholic historians is: the general inaccessibility of material, data, and records relating to Catholic activities and the unusable form of the matter that happens to be accessible. There is a great unwritten story of the Church in Illinois from Marquette's day to our own. There is a wealth of documents, records, and data of every kind to give historical accuracy to that story. Most of this material is scattered, hidden away in parish records, locked up in Church depositories, unread in the dusty pages of Church calendars and Catholic newspapers. That is not the fault of any but Catholics. It is a fact, and because Catholics have not been interested in their own history, others have not been interested because it never was made known to them.

All this is changing, and over the country there is a notable revival of interest in Catholic history. In 1884, the United States Catholic Historical Society of New York, the American Catholic Historical Society of Philadelphia, and the Ohio Valley Catholic Historical Society, were established. The New York Society publishes at intervals a Magazine, Historical Records and Studies and Monograph Series. Much of the publication of the other two societies was carried on until 1912 by that pioneer researcher and historian, Martin Griffin. At the present time these two societies are publishing quarterlies. In the year 1901 the Brooklyn Catholic Society came into existence, but published only one volume of records. The same year the New England Catholic Historical Society was founded but ceased publication in 1904 after five issues. In 1905 the Catholic Society of St. Paul came into being; in 1913 the Maine Catholic Historical Society; in 1917 the Catholic Historical Society of St. Louis. The St. Paul and the St. Louis societies issue occasional

publications. As a result of the growing interest and as an impetus to further interest the Catholic University at Washington began publishing in 1915 the *Catholic Historical Review*, "for the study of the Church history of the United States."

Nor are the activities of these incorporated bodies the only evidence of interest in Catholic history. In many dioceses of late years the Bishops have been collecting and preserving in their archives according to the latest methods of historical research all records of their territory. Another evidence, growing out of this activity and interest is the increasing number of diocesan and parish histories which are being written. Again a movement begun in Brooklyn urging the establishment by every Fourth Degree Assembly of the Knights of Columbus of a library of Catholic Americana is another indication. Thus for some years past there has been increasing promise of new interest.

A change in the attitude of Catholics with regard to Catholic history, local, national, and universal is today more than a promise; a real revival in interest in Catholic history is with us. And already, keeping pace with it, there is a notable revival of general interest among non-Catholic historians and lovers of history in Catholic history. I do not know that the latter is consequent upon the renewed interest of Catholics themselves, but certainly, however quickened, it will be the better satisfied by opening long-shut depositories and publishing long-hidden documents. Indeed in the past and even today, the non-Catholic historian from non-Catholic foundations often precedes the Catholic to the sources of Catholic history. To take two notable instances from many, there are the *Jesuit Relations* in seventy-three volumes published by the Burrows Brothers Co., which is undeniably one of the noblest tributes ever given the Jesuit order; and recently, there is the work done at Seville by historical research workers for the Department of Historical Research of the Carnegie Institute of Washington.

Thus the launching of the ILLINOIS CATHOLIC HISTORICAL SOCIETY is seen to be a part in a great movement that promises to acquaint Catholic and non-Catholic with the glories of the Church in America. To Catholics the story of Mother Church's deeds in far-gone ages and in far-away lands is inspiration and support; but there is an especial significance and appeal to Catholics in the story of the works of the Church's children in times not too remote and in localities nearer home. To non-Catholics local history will bring a new understanding of the Church as a force in the society of which they



are a part. Placing such history before non-Catholics is the most dignified and effective counter to the spirit of bigotry.

The need of a Catholic Historical Society is present in every state, but notably in states like California, Maryland, and Illinois, which are so rich in beautiful and true memories of the Church's children. Further, in such states as these there is coupled with this need, the opportunity for a Historical Review. An historical society that collects and preserves data is only half an historical society.

The glorious history of Catholic Illinois has but few worshippers because for the most part, it is a hidden shrine. But those who knew some of its glories and were interested to know more, regretted that it did not have a medium to bring them to light. It was thought that only an historical society, and above all a journal, could stir up interest in the forgotten past or chronicle the important present. Plans were discussed and formulated and early in February of this year, they were presented to His Grace of Chicago who gave them his heartiest approval. On the twenty-fifth of the same month, invitations were issued to people who had expressed interest, to meet at the School of Sociology of Loyola University to organize formally an historical society. On February 28 the meeting was held; some of the officers elected; and the ILLINOIS CATHOLIC HISTORICAL SOCIETY became a fact. In due time it was incorporated, editors and additional trustees elected, and a Review foreseen for July, 1918.

History is the voice of the past and that is only a dumb society which lacks a speaking organ. Thus having long known the need of a Catholic Historical Review for Illinois and seeing the opportunity in the renewed interest in Catholic history for its success, the REVIEW is launched with the hope and the purpose for many years to tell the glories of the Church in Illinois.

*Chicago.*

FREDERIC SIEDENBURG, S. J.

# EARLY CATHOLICITY IN CHICAGO

1673-1843

The purpose the writer has had in view in the present paper is simply to piece together into something like connected narrative the few scattered data available today concerning the beginnings of the Catholic Church in the city of Chicago. To his knowledge, this task has not been attempted before. Outside of a few brief notices, e. g., those in Shea and in the *Catholic Encyclopedia*, no account covering the topic in question appears to be in print, at least none that aims to utilize the body of documentary material, such as it is, that is available for the purpose.

One may very properly say that the first link of association between the Catholic Church and the city of Chicago was forged on the day that saw a Catholic set foot for the first time on the site of the future metropolis. It is idle, however, in default of any positive evidence in the case, to attempt to determine who that individual was or when his historic visit took place. Yet, as it happens, all the early white visitors to Chicago or what was to become such, were of the Catholic faith. The distinction of being the first white man to visit the locality is sometimes claimed for that picturesque figure on the stage of early Western history, Robert Cavelier Sieur de La Salle, though no evidence of a nature sufficient to establish his alleged visit of 1671 on a solidly historical basis has ever been advanced. At the same time, the great explorer is known to have traveled across the site of Chicago in later years and so his name will remain forever associated with the first dim dawn of the city's history.<sup>1</sup>

Two years after the problematical visit of La Salle to the marshy prairie-land that has since become Chicago, the missionary-explorer Father Jacques Marquette arrives on the scene. On June 17, 1673, Marquette and Joliet discovered the Mississippi at its junction with the Wisconsin. The two then descended the great waterway as far as the Arkansas, whence, after a brief stay, they started on

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<sup>1</sup> "It is claimed that he [La Salle] discovered the Illinois River also and was the first of white men to visit the place where Chicago now stands—but the evidence does not warrant the assumption." E. G. Mason: *Chapters from Illinois History*, Chicago, 1901, p. 46.



THE MARQUETTE CROSS

The cross shown in the above cut stands at the site upon which Father Marquette spent the winter of 1674-5 at what is now Robey Street and the west branch of the south fork of the Chicago River, the headwaters of the drainage canal. It was erected by the Willey Lumber Co., at the request of Thomas A. O'Shaughnessy, the artist, after an investigation made at Mr. O'Shaughnessy's request by the Chicago Historical Society. The facts upon which the authenticity of this site is based were furnished by Ossian Guthrie the well-known engineer and historian and were passed upon by a committee of the Chicago Historical Society consisting of Miss Caroline McIlvaine, Dr. Otto L. Schmidt, H. S. Kerfoot, and Thomas A. O'Shaughnessy. At the request of Miss Valentine Smith, the Chicago Association of Commerce made the unveiling of this monument coincident with the dedication of the newly completed drainage canal. The site of the cross has been dedicated by the City of Chicago as a public park.



their homeward journey. Paddling their canoes up the Mississippi they proceeded as far as the Illinois, into which they turned. At the village of the Illinois Indians situated on the right bank of the Illinois near the present city of Peoria, Marquette set foot for the first time, as far as we have record, on the soil of the future commonwealth of Illinois. After a stay of three days during which he preached the faith and baptised a dying infant he proceeded up the river and again stopped at the village of the Kaskaskia Indians near what is now Utica. Finding the Indians in a receptive mood, he promised to return at the first opportunity and plant a mission in their midst. Then, resuming their journey, Marquette and Joliet continued to ascend the Illinois until they reached the Desplaines, which they entered, portaging thence to the Chicago River and so reaching Lake Michigan over the blue waters of which they voyaged to Green Bay.

Marquette redeemed his pledge to evangelize the Kaskaskias. Leaving the Mission of St. Francis Xavier on October 25, 1674, with the village of the Kaskaskias for his objective, he journeyed partly by land, partly by water, along the west shore of Lake Michigan, in company with two French voyageurs, Pierre Porteret and Jacques. He arrived December 4 at the mouth of the Chicago River, broken in health and unable to proceed to his journey's end. His companions, accordingly, built for him a rude shelter on the west fork of the south branch of the Chicago River, at a distance of about five miles from its outlet into Lake Michigan. Here Marquette lived from December 14, 1674, to March 29 or 30, 1675, busying himself with his devotions and with the composition of memoirs of his journeys, while his companions hunted turkey, deer and buffalo on ground now covered by the world's fourth largest center of population.<sup>2</sup> In

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<sup>2</sup> "Thus began in December, 1674, the first extended sojourn, so far as we have record, of white men on the site of the future Chicago." Quaipe: *Chicago and the Old Northwest*, 1673-1835, p. 24. "Thus it came about that our first account of life at Chicago pictures the doings of a lonely priest passing the dreary winter in a rude hut, animated by a fiery zeal for the salvation of the savages he was seeking, the while his physical frame was shaken with the pangs of a mortal disease. If plain living and high thinking be the ideal life, no locality ever launched its recorded career more auspiciously than did Chicago in the winter of 1674-75." Quaipe: *The Development of Chicago*, 1674-1914 (The Caxton Club, Chicago, 1916). Various sites have been suggested for Marquette's winter-quarters at Chicago. According to Carl Ilg (Atkinson: *The Story of Chicago and National Development*, pp. 8-11) he wintered on a hillock on the right bank of the south fork of the south branch of the Chicago River,

the Journal which the missionary composed in part while he was thus confined during the long winter days in his cabin on the bleak prairie, occur the following paragraphs, memorable as the record, in his own words, of the first extended sojourn of a white man on the site of Chicago.

"Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go further, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday on their way to carry their furs to Nawaskingwe: We gave them one of the cattle and one of the deer that Jacques had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver skins at our feet, to get some pieces of it; but we returned them, giving them some pipefuls of the tobacco, because we had not yet decided whether we would go farther.

"Chachagwessiou and the other Illinois left us, to go and join their people and give them the goods that they had bought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure, deferring the holding of a council until the spring, when I should be in their village. They traded us three fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said the Mass of the Conception. After the 14th, my disease turned into a bloody flux."

"Since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a Mass,—at which Pierre and Jacques,

at what is now the east end of the Thirty-fifth Street bridge. Another location, at the foot of Robey Street, on the left bank of the west fork of the south branch of the Chicago River, is marked by a cross of mahogany, erected by the Willy Lumber Company. The cross bears the following inscription:

In memory of Father Marquette, S. J., and Louis Joliet of New France (Canada), first white explorers of the Mississippi and Illinois Rivers and Lake Michigan, 1673, navigating 2,500 miles in canoes in 120 days. In crossing the site of Chicago, Joliet recommended it for its natural advantages as a place of first settlement and suggested a Lake-to-the-Gulf waterway (See "Jesuit Relations," Vol. 58, p. 105) by cutting a canal through the "Portage" west of here where begins the Chicago Drainage-Ship Canal. Work on this canal was begun Sept. 3, 1892, and it received the first waters of Lake Michigan, Jan. 2, 1902. This remarkable prophecy made 234 years ago is now being fulfilled. The end of Robey Street is the historic "high ground" where Marquette spent the winter 1674-1675. "To do and suffer everything for so glorious an undertaking." Marquette's Journal. Erected Saturday, Sept. 28, 1907, by the City of Chicago and Chicago Association of Commerce.

This Marquette memorial cross was maliciously destroyed a few years ago, but has since been replaced by a new one.



who do everything they can to relieve me, received Communion,—to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better and to regain my strength.”

. . . . .

“The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed 30 pigeons, which I found better than those down the great river; but they are smaller both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that we had barely time to decamp as fast as possible, putting our goods in the trees, and trying to sleep in a hillock. The water gained on us nearly all night, but there was a slight freeze and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away: and, because the water is already rising, we are about to embark to continue our journey.

“The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining, a large sack of corn with some meat and fat. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day. We were unable to keep Lent, except Fridays and Saturdays.

“We started yesterday [March 31] and traveled three leagues up the river without finding any portage.”<sup>3</sup>

Another account of Father Marquette’s residence on the banks of the Chicago River in the winter of 1674-75 is to be found in a contemporary narrative by the missionary’s Superior, Father Claude Dablon.

“He set out for this purpose in the month of November, 1674, from the Bay of the Fetid [Green Bay] with two men, one of whom had already made that voyage with him. During a month’s naviga-

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<sup>3</sup> *Jesuit Relations*, LIX, 173-181. “There is no monument of him [Marquette] so interesting and pathetic as his unfinished letter during his last visit to the land of Illinois . . . . The larger portion of it was written in Marquette’s winter camp at the bleak portage within the present limits of Chicago. It would be very fitting should it find its final abiding place in the city of whose early history it is a priceless and unique memorial.” Mason, *op. cit.*, p. 35. For the argument that Marquette wintered on the Calumet and not on the Chicago River, see William Henry Lee: *The Calumet Portage in Transactions of the Illinois Historical Society*, 1912; also Andreas: *History of Chicago*, I, 46. That Marquette used the Chicago River portage on his return journey with Joliet from the Mississippi and also on his return to Lake Michigan from the Kaskaskias in 1675 is the opinion of Quaife, *Chicago and the Old Northwest*, p. 28.

tion on the Illinois lake [Lake Michigan], he was pretty well; but as soon as the snow began to fall, he was again seized with the dysentery, which forced him to stop in the river which leads to the Illinois. Then they raised a cabin and spent the winter, in such want of every comfort that his illness constantly increased; he felt that God had granted him the grace that he had so often asked, and he even plainly told his companions so, assuring them that he would die of that illness, and on that voyage. To prepare his soul for its departure, he began that rude wintering by the exercises of St. Ignatius, which, in spite of his great bodily weakness, he performed with deep sentiments of devotion and great heavenly consolation; and then spent the rest of his time in colloquies with all heaven, having no more intercourse with earth, amid these deserts, except with his two companions whom he confessed and communicated twice a week and exhorted as much as his strength allowed. Some time after Christmas, in order to obtain the grace not to die without having taken possession of his beloved mission, he invited his companions to make a novena in honor of the Immaculate Conception of the Blessed Virgin. Contrary to all human expectations he was heard, and recovering found himself able to proceed to the Illinois town as soon as navigation was free; this he accomplished in great joy, setting out on the 29th of March."<sup>4</sup>

The accounts just cited, virtually contemporaneous with the incidents recorded, are documents of priceless value to the historian, supplying as they do the very first pages in the religious history of Chicago. The spiritual functions discharged by Father Marquette during the winter of 1674-1675 are the earliest recorded ministrations of a clergyman within the limits of the future metropolis. Thus, he said the first Mass on the site of Chicago, that of the Immaculate Conception, on or within a day or two of December 15, 1674. Moreover, he was the first priest known to have heard confessions, administered the Eucharist and imparted religious instruction in that locality. We are within the limits of sober fact when we affirm that in the little cabin at the foot of Robey street in which he discharged these acts of the ministry in behalf of his faithful attendants, Jacques Porteret and Pierre, the Catholic Church in Chicago first saw the light of day.

On the last day of March, 1675, Marquette bade good-bye to his winter-quarters on the Chicago River and resumed his journey to the Kaskaskia village. Here despite his failing strength, he laid the foundation of the Mission of the Immaculate Conception, destined to stand out in history as the spot where civilization and Christianity made their first rude beginnings in the Mississippi Valley. Then, his

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<sup>4</sup>Shea: *Discovery and Exploration of the Mississippi Valley*, p. 54.

life-work accomplished, he set his face once more towards the region of the Upper Lakes. With his life fast ebbing away, he toiled along the familiar route by the Illinois, Desplaines and Chicago Rivers to Lake Michigan. Then, skirting the foot of the Lake, he made his way painfully up its east shore to a point near the present Ludington, Michigan, where on May 25, 1675, he died amid his faithful Indian attendants, leaving behind him the aroma of a singularly blameless life and a record of achievement that will ever loom large in the history of the discovery and exploration of the New World.

Two years after Marquette's wintering on the banks of the Chicago River, another Jesuit, in the person of Claude Allouez, entered the same river from Lake Michigan. Towards the end of October, 1676, that veteran missionary, the apostle of Wisconsin and founder of all the principal mission-posts within its borders, started from De Pere with two men to visit the Kaskaskia Mission which Father Marquette had set up on the Illinois River as the final achievement of his career. Detained by intensely cold weather among the Pottawatomis of Green Bay until February, 1677, Father Allouez then resumed his journey and about the middle of April reached the mouth of the Chicago River. Here at some distance up the stream, he met a band of eighty Indians by whom he was welcomed with every token of cordiality.

"The Captain came about 30 steps to meet me, carrying in one hand a fire-brand and in the other a calumet adorned with feathers. Approaching me, he placed it in my mouth and himself lighted the tobacco, which obliged me to make pretense of smoking it. Then he made me come into his cabin, and having given me the place of honor, he spoke to me as follows:

" 'My Father, have pity of me; suffer me to return with thee, to bear thee company and take thee into my village. The meeting I have had with thee today will prove fatal to me if I do not use it to my advantage. Thou bearest to us the gospel and the prayer. If I lose the opportunity of listening to thee, I shall be punished by the loss of my nephews whom thou seest in so great numbers: without doubt they will be defeated by our enemies. Let us embark, then, in company, that I may profit by thy coming into my land.' That said, he set out the same time as ourselves and shortly after, we arrived at his abode."<sup>5</sup>

No further details of Father Allouez' visit in 1677 to the site of Chicago are known outside of the few just cited, which he himself

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<sup>5</sup> *Jesuit Relations*, LX, 158. "In April, 1677, the party entered at last the river which leads to the Illinois, undoubtedly the stream now flowing through Chicago." Mason, *op. cit.*, p. 44.

put on record. After him, other members of his Order, including Sebastian Rasles, Jacques Gravier, Julian Binneteau and Gabriel Marest gave their services to the maintenance of the Kaskaskia Mission. They most probably made use of the Chicago portage on their way to the Mission from their headquarters in Canada. One of their number, Father Gravier, set out from Chicago in 1700 on a journey down the Mississippi to the Gulf of Mexico. "I received on my return from Michilimachinak," he wrote to a friend, "the letter that you did me the honor of writing to me by way of the Mississippi, addressed to Father Aveneau, who sent it to me at Chicagoua—whence I started in 1700, on the 8th of September, to come here."<sup>6</sup>

We now come to a strangely interesting episode that stands out phantom-like through the dim twilight of early Chicago history. The substance of the fact is beyond dispute, but details are tantalizingly few. It is a truth scarcely recorded in the history books, so casual is the mention of it surviving in documentary sources, that on the site of Chicago or in its immediate vicinity there existed during the closing years of the seventeenth century a Catholic Mission conducted on behalf of the Miami Indians of the neighborhood. It was established under the name of "the Guardian Angel" in 1696 by the Jesuit Father Francis Pinet and maintained by him until 1700, when it closed its doors. We get but a faint picture of this primitive establishment from the few meagre particulars that survive. As to its precise location, investigators are not agreed, though all fix it either within the city limits of Chicago or a few miles beyond. It has been placed on the banks of Lake Calumet<sup>7</sup> as also on the margin of the marshy body of water known as the "Skokie," at a distance of two miles north of the city limits of Evanston.<sup>8</sup> The most recent

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<sup>6</sup> *Jesuit Relations*, LXV, 100. An exploring party which included Henri de Tonty and the Franciscan Father, Zenobius Membré, crossed the Chicago portage in November, 1680. "The party soon moved onward along the winding Desplaines, until they reached a shallow valley leading eastward, and through it came to Mud Lake, and by a portage to the south branch of the Chicago River, passing on its waters the hillocks on which Marquette had wintered six years before. This was Tonty's first visit to the site of Chicago and on the roll of early explorers associated with it, his name comes next after those of Joliet, Marquette and La Salle." Mason, *op. cit.*, p. 108.

<sup>7</sup> *Transactions of the Illinois Historical Society*, 1912, William Henry Lee, *The Calumet Portage*.

<sup>8</sup> *Father Pierre Francois Pinet, S. J. and his Mission of the Guardian Angel of Chicago (L'Ange Guardian), 1696-1699*. A paper read before a joint meeting of the Chicago Historical Society and the Evanston Historical Society in the

as also the most scholarly writer on the subject, Milo Milton Quaife, rejecting the location named, reaches the conclusion that the Miami Mission of the Guardian Angel stood "on the Chicago River somewhere between the forks and the mouth," in what is now the very heart of the metropolis.<sup>9</sup> At all events, then, the Mission was established either on the site of the modern Chicago or in close proximity to it, and this circumstance coupled with the fact that it bore the city's name, Mission de L'Ange Guardian de Chicagou, lends it surpassing interest in the story of early Catholicity in Chicago. Situated as it was on the route taken by the Canadian missionaries as they made their way south to the mission posts on the Illinois and Mississippi rivers, it became a favorite halting-place for those sturdy pioneers of civilization in the Mississippi Valley. Here in October, 1698, Fathers Montigny, D'Avion and St. Cosme, of the Society of Foreign Missions, who were commissioned by Bishop St. Vallier of Quebec to evangelize the Indians of the Mississippi country, were hospitably received by the resident Jesuit priests. "On October 21 [1698]," wrote Father St. Cosme under date of January 2, 1699, "we went, MM. Montigny, D'Avion and myself, to the house of the Jesuit Fathers of Chicago. There we found Father Pinet and also Father Binneteau, who had shortly before returned from the Illinois and was somewhat unwell. I cannot express to you, Monseigneur, with what cordiality and tokens of friendship these Reverend Jesuit Fathers received us during the time we had the consolation of staying with them. Their house is built on the banks of a small river, with Lake Michigan on one side and on the other a broad and beautiful prairie. The Indian village consists of more than 150 cabins and a league away there is another village almost as large. The Indians are all Miami. Father Pinet usually resides there, except during the winter, when the Indians go on the hunt. He spends the winter among the Illinois. We saw no Indians at the place. They had already gone off on the hunt. If we may judge the future by

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Chicago Historical Society Building, Nov. 27, 1906, by Frank R. Grover. Quaife characterizing Grover's study as uncritical, declines to accept the latter's contention in favor of the "Skokie" or North Shore site of Father Pinet's Mission.

<sup>9</sup>Quaife, *op. cit.*, p. 42. "From every point of view the study of St. Cosme's letter leads to the conclusion that the Mission of the Guardian Angel was on the Chicago River at some point between the forks and the mouth." Gurdon S. Hubbard in his *Autobiography* places Father Pinet's Mission on the North branch of the Chicago River, though on what evidence does not appear.



the little while Father Pinet has been at this Mission, we may say indeed that God blessed the labors and zeal of this holy missionary."<sup>10</sup>

Few particulars of the work of the Jesuit missionaries at Chicago during the period 1696-1700 have come down to us.<sup>11</sup> Around the Mission were two Indian villages of three hundred cabins each. The most interesting fact recorded is the conversion by Father Pinet of the Peoria chief who had previously resisted the zealous solicitations of Father Gravier at Kaskaskia. Yet, that the Mission of the Guardian Angel at Chicago was a post of importance in the French dominions of the New World seems borne out by the fact that it challenged the attention of Frontenac, Governor of Canada, who, in pursuance of his general policy of unfriendliness to the Jesuit establishments, closed it in 1697. Appeal having been made to Bishop Laval of Quebec, the missionaries were enabled through his intervention to resume their labors, which, however, were not to continue long. For reasons not now ascertainable the Mission was closed permanently about the beginning of the eighteenth century, Father Pinet, its founder, withdrawing thereupon to the Tamarois Indians in Southern Illinois. He later returned to Chicago, where he died July 16, 1704, being the first person whose death is of record as having occurred in that place.<sup>12</sup>

With the closing about 1700 of Father Pinet's Mission of the Guardian Angel at Chicago, a veil is thrown over the religious history of the locality for more than a century.<sup>13</sup> Not until 1821 is the

<sup>10</sup> Translated from the text as found in Rochemonteix: *Les Jesuites de la Nouvelle France Au XVII siecle*, III, 486, English version of St. Cosme's letter may also be read in Kellogg: *Early Narratives of the Northwest*, p. 346, and in Quaife: *The Development of Chicago, 1674-1914*.

<sup>11</sup> The few references to Father Pinet's Mission in the *Jesuit Relations* are gathered together in Frank R. Grover's paper cited above.

<sup>12</sup> The authoritative list of early Jesuit missionaries prepared by Father Arthur Jones, S.J., of Montreal, for the *Jesuit Relations*, LXXI, 158, gives place and time of Father Pinet's death as Chicago, July 16, 1704. A letter of Father Bergier dated March 1, 1703, which is cited in the *Transactions of the Illinois Historical Society*, 1905, p. 41, states that Father Pinet died at Kaskaskia, August 1, 1702. According to Shea, *Mississippi Voyages*, 53, note, he died at Cahokia about 1704. A brief sketch of Father Pinet may be read in the *Jesuit Relations*, LXIV, 278. For an imaginative treatment of Father Pinet's Mission of the Guardian Angel, see Jennie Hall's *The Story of Chicago*, 35.

<sup>13</sup> Father de Montigny, one of the party of priests of the Foreign Missions who passed through Chicago in the autumn of 1698, returned there for a visit the following spring. "I will inform you simply of that which took place in this Mission since our arrival from the Arkansas and since M. de Montigny left it to go to Chicago, March 28 of the preceeding year, 1699. He left me here



place known to have been visited again by a Catholic priest. It is safe indeed to assume that during this interval, one or more of the Jesuit missionaries stationed at Cahokia and Kaskaskia on the Mississippi made use of the Chicago portage on their way to and from headquarters in Canada; but no mention of any of their number in such connection occurs in the *Relations* or other sources. In 1726 Father Francis Charlevoix, Jesuit traveler and historian, then visiting the region of the Great Lakes and the Mississippi country under a commission from the French government to investigate the problem of a trade-route to the Pacific Ocean, was at the Potowatomi-Miami Mission on the St. Joseph river near Niles, Michigan. Thence, as his entertaining narrative informs us, his itinerary was to bring him to the Illinois by way of "the little river Chicagou;" but the low stage of water in that stream made it necessary for him to choose another route.<sup>14</sup>

At the end of the seventeenth century the Miami Indians were settled on the site of Chicago or in its immediate vicinity.<sup>15</sup> Having shifted their habitat at a later period to the southeast, to what is now northern and central Indiana, they were followed in the Chicago region by the Pottowatomies, who remained there until the removal of the tribe west by the Government in 1835. At the treaty of Greenville in 1795, the Potowatomi ceded to the United States as a site for a Government fort, a tract six miles square at the mouth of the Chicago River, the innermost core of the metropolis that was to be.

After the eclipse into which it passed for the first six decades of the

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with two men. I worked toward having my home built and had wood gathered for my chapel. I baptized several children and upon Mr. de Montigny's return from Chicago, I had baptized thirty." Extract from a letter of Father de St. Cosme dated at Tamarois, March, 1700, in the *Transactions of the Illinois Historical Society*, 1908, p. 236.

<sup>14</sup> Charlevoix: *A Voyage to North America*, Dublin, 1766, II, Letter XXVI, 139. "I think I informed you in my last, that I had the Choice of two Ways to go to Illinois: The first was, to return to Lake Michigan, to coast on the South Shore, and to enter into the little River Chicagou. After going up it five or six Leagues, they pass into that of the Illinois, by the Means of two Portages, the longest of which is but a League and a Quarter. But as this River is but a Brook in this Place, I was informed that at that time of the year I should not find Water enough for my Canoe; therefore I took the other Route, which has also its Inconveniences, and is not near so pleasant, but it is the nearest." See also Quaife, *op. cit.*, 45.

<sup>15</sup> *Handbook of American Indians* (Bureau of American Ethnology), I, Art. Miami.

eighteenth century, that point on the map again comes into view as a place of human habitation with the alleged arrival about 1765 of Madame La Compt née La Flamme, born at St. Joseph on Lake Michigan.<sup>16</sup> Here a curious, almost half-mythical figure as seen through the prevailing haze that envelops this period of Chicago history. After Madame La Compt follows a trader by the name of Guarie, whom tradition represents as having had a house on the North Branch as early as 1778. Then, about 1790, came the San Domingo negro or mulatto, Jean Baptiste Pointe de Saible.<sup>17</sup> He was a trader by occupation and according to one account had so ingratiated himself with the Potowatomi that he aspired to become their chief. By Col. De Peyster, British Commandant at Detroit, he is touched off in an official report as a "well educated and handsome negro, but very much in the French interest." Pointe de Saible built his cabin close to the north bank of the river at the foot of what is now Pine Street, where he remained until about 1796, when he withdrew to Peoria, or, according to another account, to the region of St. Louis. Before his departure he disposed of his cabin to Francis Le Mai, a French-Canadian trader, who in time sold it to John Kinzie when the latter arrived in Chicago in 1804.<sup>18</sup> Enlarged and improved by its third owner, this building achieved local fame as the Kinzie Mansion, the first chronologically of that vast forest of human habitations which is Chicago. To the names of Pointe de Saible and Le Mai must be added those of Antoine Ouilmette and Louis Pettel to complete the list of persons who are known to have settled at the mouth of the Chicago River prior to 1805. As Antoine Ouilmette took up his residence there as early as 1790, he is perhaps entitled to the distinction of being the first white settler of Chicago, if we except the claims to priority, doubtful at the best, of Madame La Compt and Guarie.<sup>19</sup> Interesting as are these remote occupations of Chicago land by adven-

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<sup>16</sup>By far the most critical study of the successive arrivals of the pioneer settlers of Chicago is to be found in Milo Milton Quaife's *Chicago and the Old Northwest, 1673-1835* (University of Chicago Press, 1913), to which reference has already been made. For notices of Madame La Compt and Guarie, see Quaife, 137. Madame La Compt, later Mrs. Brady, died at Cahokia at the age of 106 years.

<sup>17</sup>Quaife, *op. cit.*, 138-142.

<sup>18</sup>The connection of De Saible and Le Mai with the Kinzie 'Mansion' in its primitive stages of construction is asserted by Andreas, though on what evidence does not appear.

<sup>19</sup>Blanchard: *Chicago and the Northwest*, I, 574. Quaife does not accept without reserve Ouilmette's statement that he settled at Chicago in 1790.

turous pioneers, they can scarcely be said to have given rise to the future city. The event that really determined the growth of a center of population at the outlet of the Chicago River was the establishment there in 1803 of Fort Dearborn by Capt. John Whistler, U.S.A. Burnt to the ground by the Indians in the historic massacre of 1812, the Fort was rebuilt in 1816 and around it as a nucleus the various elements of a new settlement gradually took shape.

Of the earliest residents of Chicago mentioned in the preceding paragraph, all, with the exception of John Kinzie, were Catholics or had Catholic connections. On October 7, 1799, a party of Chicago residents, "habitans à Chicagou," were in St. Louis enlisting the services of the acting pastor of the place, the Recollect, Father Lusson, for the baptism of their children. The party included Francis Le May [Mai] and his wife, Marie Thérèse Roy and Jean Baptiste Peltier and the latter's wife. Susanne Pointe de Saible, Joseph and Marie Thérèse Le May [Mai] and Eulalia Peltier were the names of the children baptized. The godfather of Marie Thérèse Le May [Mai] was Pierre Cadet Chouteau, grandson of Sieur Laclède, the founder of St. Louis.<sup>20</sup> To these interesting entries in the baptismal register of the St. Louis Cathedral may be added an entry in the baptismal register of the church of St. Francis of Assisi, Portage de Sioux, Missouri, which records the marriage there on July 27, 1819, of Domitille Pettelle of "Chicagow" and Jean Evangelist Sicard of St. Joseph, Quebec.<sup>21</sup> As far as the writer can ascertain, the above take precedence chronologically over all other recorded baptisms and marriages of residents or former residents of Chicago.

In 1815 the French Catholics settled at Chicago appear to have been numerous enough to call for special mention in a report on conditions in his diocese addressed in that year by Bishop Flaget of Bardstown to the Holy See. "Moreover, I heard during my excursion that in the very midst of the Indians were four French congregations belonging to my diocese; one on the upper Mississippi, another in a place usually designated as Chicagou, still another on the shores

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<sup>20</sup> "Le meme jour et l'an [7 October, 1799]—Eulalia née huit October, 1796, du legitime mariage du Sr. Jean Baptiste Peltier et du Dlle Susanne point de Saible Son epouse habits a Chicagou le parain a ete le Sr hyacinth Saint Cyr et la marain Dlle helene hebert son epouse—et ce en presence of M. et Madame de May et de plusieurs autres qui ont signe leur marque ordinaire."

The baptismal and other registers of the Old Cathedral of St. Louis are preserved in the Chancery office of the Archdiocese of St. Louis.

<sup>21</sup> Transcript of the Portage des Sioux Registers in the St. Louis University Archives.

of Lake Michigan and a fourth toward the source of the Illinois River; but lack of time and the prevalence of war have prevented me from visiting them.”<sup>22</sup> It is interesting to note in this connection that the locality of Chicago was up to this period successively under the ecclesiastical jurisdiction of the dioceses of Quebec, Baltimore and Bardstown. It remained attached to Quebec approximately from the last quarter of the seventeenth century up to the erection in 1790 of the diocese of Baltimore, to which it was then transferred with the rest of the former French possessions east of the Mississippi. From Baltimore it passed to Bardstown when that see was erected in 1808 with the old Northwest Territory included in its jurisdiction.<sup>22b</sup>

During all these years the Chicago district was left without the ministrations of a Catholic priest. From the passing of Father Pinet at the dawn of the eighteenth century down to 1821, no exercise of the Catholic ministry is on record as having taken place at the mouth of the Chicago River or in its vicinity. The distinction of being the first clergyman to visit the locality after that strangely protracted interval belongs to Father Gabriel Richard the patriot-priest and one-time United States congressman from Michigan Territory, who arrived in Chicago from Detroit in September, 1821.

“Fifteen days later, thirty days in all from Mackinac, I arrived at a post called Chicago, near a little river of the same name, ten leagues to the northwest of the southernmost point of Lake Michigan. I said Mass in the house of a Canadian and preached in the afternoon to the American garrison.

“Business of another kind brought me to Chicago. I had been invited by one of the Pottowatomie chiefs, who lived near the old Jesuit mission of St. Joseph, situated on a river of the same name, to

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<sup>22</sup> A transcript of the Latin original is in the St. Louis University Archives. The document is dated Bardstown, April 11, 1815. It has been reproduced with English translation and annotations in the *Catholic Historical Review*, I. 305. Hubbard, the pioneer fur-trader, states that on his arrival in Chicago in 1818, there were only two French families living in the place, those of A. Ouilmette and J. B. Beaubien. *The Autobiography of Gurdon Saltonstall Hubbard*, Lakeside Press, Chicago, p. 39. The “French congregation” at Chicago, referred to by Bishop Flaget in his report of 1815, evidently included Catholics residing in the outlying district.

<sup>22b</sup> Chicago was apparently for a while in the diocese of Detroit, the original southern line of that diocese, as erected in 1833, having run from the mouth of the Maumee west to the Mississippi. A reproduction of a contemporary map indicating Chicago as within the limits of the diocese of Detroit, accompanies Dean O’Brien’s sketch of the Detroit diocese in the *Michigan Pioneer and Historical Collections*. IX, 135.

be present at a treaty in Chicago which the Indian tribes were going to make at that place with his Excellency, our Governor. Contrary winds having detained me two weeks or twenty days longer than I expected, it fell out that the treaty was over (when I arrived). I had hoped to be able to support the Indians in the petition which they were going to present and which they did actually present for a Catholic priest at St. Joseph's like the Jesuits. The outcome of it all was that they were given a Baptist missionary.<sup>23</sup>

The Canadian in whose house Father Richard said Mass on this occasion was, in all probability, Jean Baptiste Beaubien, Indian trader and agent of the American Fur Company at Chicago, who settled there permanently shortly after the Fort Dearborn massacre.<sup>24</sup> His home at the period of Father Richard's visit was in the so-called "Dean House," which he purchased in 1817 from a Mr. Dean, sutler to the Fort, and which stood south of that structure and near what is now the intersection of Randolph Street and Michigan Avenue.<sup>25</sup> Here, then, was apparently offered up the first Mass in Chicago after it had become a settlement of white people. As to the discourse preached by the missionary to the garrison, it may in all probability go on record as the first sermon preached in Chicago. The language of the sermon appears to have been English, as the soldiers could have understood no other, and as Father Richard, though a native-born Frenchman, had learned by this time to express himself with more or less of ease in the tongue of his adopted country.<sup>26</sup> Corroborative evidence on this latter point is supplied by the fact that in 1823 the missionary was elected member of Congress from Michigan Territory, being the only Catholic priest who ever held a seat in the National House of Representatives. It is significant that this priest, who was the first clergyman to preach the word of God in Chicago, should have put that place under other obligations to him by rendering it services of a material order—for the only speech he made in

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<sup>23</sup> *Annales de la Propagation de la Foi*, III, 342.

<sup>24</sup> The precise date of J. B. Beaubien's permanent settlement in Chicago appears to be open to dispute. See Quaife, *op. cit.*, 278.

<sup>25</sup> Andreas, I.

<sup>26</sup> A statement attributed to the pioneer Baptist missionary, Isaac McCoy, is interesting in this connection. "In the forepart of October I attended at Chicago, the payment of an annuity by Dr. Wolcott, United States Indian Agent, and, through his politeness, addressed the Indians on the subject of our mission. On the 9th of October, 1825, I preached in English, which, as I am informed was the first sermon ever delivered at or near that place." Andreas, I, 288.



Congress was one urging the opening of a public highway between Chicago and Detroit.<sup>27</sup>

Nine years were to pass before another Catholic priest was to set foot in Chicago. In October, 1830, Father Stephan Theodore Badin, the first priest ordained in the United States, made a missionary excursion to Chicago from the Catholic Potawatomi Mission near Niles Michigan, of which establishment he was resident pastor.

"I am on my way to Chicago or Fort Dearborn on the west shore of Lake Michigan in the state of Illinois, fifty miles from here; no priest has been seen there since eight [nine] years ago, when Mr. Richard paid the place a visit. (On n'y a pas vu de Prêtre depuis huit ans lorsque M. Richard y fit une visite). Along the entire route I shall not come across a single house or hut. I am waiting here for a party of good Catholic Indians, Chief Pokegan at the head of them, who are charged with the carrying of my chapel equipment. I had started out without them in order to avail myself of the company of two Canadians, whose services I engaged as interpreters, and who must by this time have arrived in Chicago, where I intended to celebrate the divine mysteries on Holy Rosary Sunday; but fearing that my Indians would not come up in time, I stopped at the river Calamie [Grand Calumet] in the hope of receiving my chapel this evening or tomorrow morning. Besides, if I had continued on the way with the two Canadians, I should have found it necessary to sleep in the open, a thing I thought nothing of at one time—but when a man is beyond sixty, he must avoid that sort of a thing, unless he be accustomed to live like the Indians and traders, to whom it is all one whether they sleep indoors or outdoors.

"Man proposes, God disposes. My party of Indians arrived three days too late, and I was put to the necessity of spending the night in the woods ten miles from Chicago. I found there another band from the Kickapoo tribe who live in an immense prairie in Illinois, along the Vermilion River at a distance of about one hundred miles from Chicago. Some time before these good people had sent their compliments to Chief Pokegan, telling him at the same time that they envied him the happiness of having a pastor."<sup>28</sup>

The letter of Father Badin from which the above passage is cited is unfortunately silent about his work in Chicago on the occasion of this visit of 1830.<sup>29</sup> It is said that he attended the town more than

<sup>27</sup> *Catholic Encyclopedia*, art. *Rev. Gabriel Richard*. Important articles on Father Richard will be found in the volumes of the *Michigan Historical and Pioneer Collection*. See also Judge Edward Osgood Brown's *Two Missionary Priests at Mackinack*, p. 20 et seq.; Herbermann's *The Sulpicians in the United States; Historical Records and Studies*, U. S. Catholic Historical Society, vol. IV., p.3.

<sup>28</sup> *Annales de la Propagation de la Foi*, VI, 154.

<sup>29</sup> According to G. S. Hubbard in the *Chicago Evening Journal*, April 29, 1882, Father Badin baptized in Chicago Alexander Beaubien and his two sisters Monique and Julia and also the mixed-blood Potawatomi chief, Alexander Robinson.



once from his Potawatomi Mission on the St. Joseph, conducting services in Fort Dearborn, on which occasions Mr. Anson Taylor

The statement cannot be verified. Though the name of Father Theodore Stephen Badin, the first priest ordained in the United States, has found its way into some accounts of early Catholicity in Chicago, as that of the first clergyman to visit the place after the passing of the early Jesuit missionaries, a diligent sifting of the historical evidence bearing thereon fails to bring the Father mentioned into any such connection. Unfortunately, the baptismal records and the other memoranda covering the early period of Father Badin's long missionary career were lost or destroyed at some time during his stay with the Potawatomi at the Catholic mission-centre near Niles, Michigan (Cf. Spalding: *Sketches of Early Kentucky*, Preface.) That Badin was in Chicago in 1796 is asserted by Andreas: *History of Chicago*, I, 288, and by Hurlburt: *Antiquities of Chicago*, 382. The source of the assertion may be traced to a communication to the *Chicago Evening Journal* for April 29, 1882, from the pen of Gurdon Saltonstall Hubbard, one of the pioneer settlers of the city. Therein the writer declares that Father Badin, on the occasion of a visit to Chicago in 1846, presented Mrs. John Murphy, a resident of the city since 1836, with a book of a religious character containing his autograph, saying to her, "this is the fiftieth anniversary of my arrival in Chicago." This obviously would fix the date of Father Badin's first visit to Chicago as 1796. It is difficult, however, to reconcile this alleged date with certain well authenticated circumstances of the priest's early career. Between the years 1790 and 1820 Father Badin was a missionary in Kentucky, nor does it appear that he made an extended journey outside of the state at any time during that period except once in 1806, when he accompanied Bishop Flaget on an episcopal visitation to Vincennes. In a brochure from the pen of Father Badin published in Paris in 1821 under the title *progrès de la Mission du Kentucky* and reproduced in an English translation in the *Catholic World* for September, 1875, the writer states that he was the sole priest in Kentucky from April, 1794, to 1797. During this period the nearest Catholic clergyman to him was Rev. Mr. Rivet, stationed at Vincennes on the Wabash River, with whom he exchanged letters but whom he could not visit owing to the demands made upon his time by the scattered Kentucky missions. "But the respective needs of the two missions never permitted them [Fathers Badin and Rivet] to cross the desert in order to visit one another or to offer mutual encouragement and consolation in the Lord" (*Catholic World*, XXI, 826). If Father Badin, during the period 1794-1797 could not afford a visit to his fellow priest at Vincennes, it seems quite improbable that he found time to make a journey of at least twice the distance, such as would bring him to Chicago, or what was to become such. Moreover, it is significant that Father Badin in the brochure referred to, though he comments on the hardships of a missionary's life in early Kentucky, makes no mention of a journey to the shores of Lake Michigan in 1796, an incident highly deserving of record, had it taken place, nor does Archbishop Spalding in his *Kentucky Sketches*, a work which supplies many additional details of Father Badin's pioneer days down to 1826, make mention of any missionary journey undertaken by the latter in that direction. It is difficult, therefore in the face of strong circumstantial evidence to the contrary to accept without reserve the statement that Father Badin was in Chicago in 1796.

essayed to discharge the duties of Mass-server; but no record of any visit to Chicago other than the one mentioned above is to be found in

In the case of Father Badin's alleged visit to Chicago in 1822, the evidence to the contrary is more direct. (For mention of this visit cf. *Catholic Encyclopedia*, art. *Archdiocese of Chicago*; also Moses Kirkland, *History of Chicago*, II, 303. "He, [Father Badin] probably never made this point [Chicago] his home, but that he returned in 1822 is shown by an authentic record of the baptism in that year of Alexander Beaubien. As far as known, this was the first administration of the sacrament to any white person within the neighborhood of Fort Dearborn." Kirkland). In a letter of Father Badin descriptive of his missionary labors at the Potawatomi mission near Niles, Michigan, which was published in the *Annales de la Propagation de la Foi*, VI, 154, he narrates a missionary excursion which he made to Chicago in 1830. He prefaces his account, which is extremely meagre in details, with the statement that no Catholic priest had been in Chicago since Father Gabriel Richard's visit. This he declares to have taken place eight years previous to his own visit of October, 1830. (Father Badin is in error here. Father Richard's visit occurred nine years before, in September, 1821. Cf. *Annales de la Propagation de La Foi*, III, 342). The inference therefore must be drawn that Father Badin, on his own admission, was not in Chicago between September, 1821, and October, 1830.

As to the authentic record of the baptism of Alexander Beaubien by Father Badin at Chicago in 1822, to which Kirkland makes reference in the passage cited above, no evidence that such record exists has come to hand. Edwin O. Gale in his *Reminiscences of Early Chicago and Vicinity*, 131, gives the date of Alexander Beaubien's baptism by Father Badin as 1829. "His [Jean Baptiste Beaubien's] son, Alexander, who was born here on January 28, 1822, claims at this writing, May 1900, to be the oldest living person born in the place. . . . ; he believes himself to be the first white child baptised in this vicinity. Father Stephen T. Baden, a Catholic priest, who came to Chicago with the Indians from St. Joseph's Mission and stopped at the Colonel's house, where the baptism took place in 1829, as there was no church in Chicago at that time."

The dates 1822 and 1829 for the alleged baptism of Alexander Beaubien by Father Badin, besides being irreconcilable with the missionary's certain absence from Chicago during the period 1821-1830, must also be set aside through evidence furnished by the *Baptismal Register* of St. Mary's Church, Chicago, which contains an entry in Father St. Cyr's handwriting, attesting the baptism on June 28, 1834, of Alexander Beaubien, son of Jean Baptiste Beaubien and Josette Lafomboise. The phrasing of the record, which is in French, when compared with that of other baptismal entries by Father St. Cyr in the same Register, seems to indicate that on this occasion the priest merely conferred the ceremonies of baptism, the essential elements of the sacrament having been administered to the subject at an earlier date. If so, then the reference is justified that Alexander Beaubien had probably received baptism in the first instance at the hands of a lay person, as it is only under very unusual circumstances that a priest in administering baptism is allowed to omit the accompanying rubrical ceremonies.

For a sketch of Father Badin, Cf. Rev. N. J. Howlet in *Historical Records and Studies*, U. S. Catholic Historical Society, IV, p. 101 et seq.



THE ST. CYR CIBORIUM.

The ciborium represented in the above cut was used while he was in Chicago by Father John Mary Iranaeus St. Cyr, who, under the direction of Bishop Joseph Rosati of St. Louis organized the Church in Chicago in 1833. When the French Church *Notre Dame de Chicago* was established in 1872, Father St. Cyr gave the ciborium to Father Jean Montambrei. Father Montambrei transmitted it to Father James Cote who became pastor of *Notre Dame de Chicago* in 1873, and Father Cote in turn gave the ciborium to the succeeding pastor, Father Achille L. Bergeron, in 1884; he a short time ago gave it to Archbishop George W. Mundelein who cherishes it as a precious relic of the earliest days of the organized Church in Chicago and will have it preserved in the diocesan archives of *Cathedral College*.



his published letters.<sup>30</sup> The baptismal and marriage records of his early missionary career are no longer extant, having been lost some time during his stay among the Potawatomi. The presence of Chief Pokegan in Father Badin's retinue as carrier of the altar equipment lends a pleasant touch to the missionary's visit to Chicago in October, 1830. Few more appealing portraits of Indian virtue are on record than that of this well known civil chief of the St. Joseph Potawatomi, whom tradition represents as having rowed the Kinzies across the waters of Lake Michigan from the smoking ruins of Fort Dearborn to a place of safety on the St. Joseph.<sup>31</sup>

Chicago was incorporated as a town in June, 1833, the first election of town-trustees taking place in August of that year.<sup>32</sup> The Catholics of the place numbered at this time about 130. As the total population of the town, according to a calculation made by Andreas on the basis of the poll-list of the election of August, 1833, did not exceed 140 at that date, the Catholics must have comprised almost ninety per cent of the inhabitants. The majority of them were either pure French or of mixed French and Indian blood. The most

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<sup>30</sup> *Reminiscences of Augustine D. Taylor*. Newspaper clippings, Library of St. Ignatius College, Chicago. "Father Badin would come here to celebrate services at the headquarters of Col. Whistler in the garrison. Anson Taylor would try to assist him, but did not know the prayers."

<sup>31</sup> Charles H. Bartlett: *Tales of Kankakee Land*. The rescue of the Kinzies by Pokegan [Pokagon] and Tope-in-a-bee furnishes the theme of one of these stories of the Potawatomi Indians along the Kankakee valley. Interesting side-lights on the character of Pokegan will be found in the *Annales de la Propagation de la Foi*, VI, 154-165.

<sup>32</sup> "The close of the year 1833 found Chicago a legally organized town. Its population at the time has been variously estimated at from one hundred and fifty to one thousand. No record of any enumeration of the inhabitants is extant, and all statements as to the actual population at that time are estimations based on the whims, impressions and rumors of the time. It required a population of 150 to form a corporate town organization, and it is but probable that Chicago had more than the required number. Based on the number of voters (twenty-eight) at the first election and allowing a population of 5 to each voter, the resident population was 140 in August, 1833, at the time the first election was held." Andreas, *op. cit.*, I, 128. The petition addressed in April, 1833, by the Catholics of Chicago to Bishop Rosati of St. Louis declared their number to be 100. The signers of this petition, together with the members of their families, actually numbered 122, Patrick Shirreff, an English traveller who visited Chicago in 1833, estimated the number of houses in the town at about a hundred and fifty; from which it would appear that Andreas' estimate of the population of the town at that date as only one hundred and fifty is considerably below the mark. See Quaife, *op. cit.*, 349

conspicuous figure among the Chicago Catholics was Jean Baptiste Beaubien. He was born in Detroit of a French-Canadian immigrant family settled there early in the eighteenth century. A quick, shrewd intelligence, combined with a good address and a fair degree of education enabled him to take an important and often a controlling part in public affairs. Probably it is a testimony to his standing in the community greater than may at first sight appear, that he presided in the capacity of moderator over the meetings of the village debating society, the first organization of its kind Chicago knew. His claim to a large tract of land on the lake-front in Chicago, the same on which he had settled as early as 1817, though allowed by the State Supreme Court of Illinois, was rejected by the Supreme Court of the United States, and he tasted the bitter experience of seeing his very home sold over his head.<sup>33</sup>

Mark, a younger brother of Jean Baptiste Beaubien, was also a notable figure in the pioneer stage of Chicago history. He came to the place in 1826 and after purchasing of James Kinzie a log-cabin which stood on the east side of Market Street a short distance south of Lake Street, built a frame addition to it in which he opened a tavern and hotel. The hotel bore the name of the Sauganash in honor of the mixed-blood Potawatomi chief, Billy Caldwell, to whom had been given the soubriquet of Sauganash or Englishman. Besides

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<sup>33</sup> Hurlburt's *Chicago Antiquities*, pp. 302-336, "Beaubieniana," contains detailed information about the famous "Beaubien Claim." See also Andreas: *History of Chicago*, I, for sketches of Jean Baptiste Beaubien (p. 84), Mark Beaubien (p. 106), Alexander Robinson (p. 108), and Billy Caldwell (p. 108). The Beaubiens of Detroit were conspicuous in the early history of that city. The Antoine Beaubien farm of over three hundred acres included the ground now covered by the buildings of the University of Detroit and the Convent of the Sacred Heart on Jefferson Avenue, the site and endowment for the latter, being a gift to the nuns from Antoine Beaubien. An idea of the numerous connections of the Detroit Beaubiens may be gathered from the fact that their names alone fill about one hundred and twenty-five pages in Father Christian Denissen's monumental *Genealogy of Detroit French Families*, now preserved in MS. in the Burton Historical Collection of Detroit.

It is interesting to note in this connection that Colonel Jean Baptiste Beaubien was a claimant to an interest in the Antoine Beaubien farm in Detroit, and on one occasion attempted to institute ouster proceedings against property-owners in the district; but he was as unsuccessful in having his Detroit claim allowed by the courts as he was in the case of his Chicago claims. For a contemporary protest against the ejection of Colonel Beaubien from his Chicago home on Michigan Avenue, within the limits of the old Fort Dearborn Reservation, see the *Daily American*, June 18, 1839 (Chicago Historical Society Collection).



the Beaubiens, there were among the Catholic residents of Chicago in 1833, Antoine Ouilmette, a settler there since 1790 and one of the first white men to take up his residence in the place; Claude and Joseph Lafromboise, traders of mixed French and Indian blood, originally from Milwaukee; Pierre Le Clerc, also an Indian half-breed, who fought in the Fort Dearborn affair and in his capacity of interpreter, arranged the terms of the surrender; and Daniel Bourassa, whose cabin stood on the west side of the river a short distance south of the forks.

The Chicago Catholics at this period included also the two half-breed Potowatomi chiefs, Billy Caldwell and Alexander Robinson. They were widely and favorably known as loyal friends of the whites. Though not present at the Fort Dearborn massacre, they arrived on the scene the day following and succeeded by their influence in saving the lives of the Kinzies and others who had escaped the fury of the Indians on the fateful August 15, 1812. Later the two chiefs were instrumental in restraining the Potowatomi from participation in the Winnebago and Black Hawk wars. Caldwell, the son of an English army officer and a Potowatomi woman, was attached to the Indian hero Tecumseh in the capacity of secretary, and fought with him at the battle of Thames, in which the latter perished. He moved with his Potowatomi relations to the Council Bluffs reservation, where he died September 28, 1841. Alexander Robinson was the son of a Scotch trader and an Ottawa woman. He married in 1826 Catherine Chevalier, daughter of the chief of a Potowatomi band, on whose death he himself succeeded to the chieftaincy of the band. He received from the government a reservation of land on the Desplaines River, where he died in 1872.

Catholics other than those of French or Indian stock were few in Chicago in 1833. The most prominent of this element were the two Taylors, Anson and Augustine Deodat, both converts from Episcopalianism. In 1830, Anson, with his brother Charles H., built at Randolph Street the first bridge over the Chicago River, the Potowatomi Indians defraying one-half of the expense. Augustine Deodatus Taylor, who arrived in Chicago in June, (August), 1833, was an architect and builder. His was the distinction of erecting the first two Catholic churches in the town, St. Mary's and St. Patrick's.

Chicago, as was noted above, came under the jurisdiction of the Bishop of Bardstown on the erection of the latter see in 1808. But this new ecclesiastical district was too vast in extent to be administered

by a single hand and even in the life time of Bishop Flaget ten dioceses were formed out of its territory. By arrangement with that prelate and Bishop Rosati of St. Louis, the latter was given the power of Vicar-General of the Bishop of Bardstown for the "Western moiety of the State of Illinois."<sup>34</sup> This arrangement appears to have been later modified so as to bring the northeastern portion of Illinois also under the provisional jurisdiction of the Bishop of St. Louis. Ecclesiastically, Chicago thus became dependent on St. Louis. Respectable, prosperous, with a population of 10,000 contrasting with Chicago's paltry 150 and with almost seventy years of recorded history to look back upon, the metropolis of Missouri might well command the attention and respect of the mushroom settlement of yesterday at the outlet of the Chicago River. As a circumstance pointing in some measure to the greater importance of the older settlement, it may be noted that some of the pioneer residents of Chicago had even at this early date found their way to St. Louis or its vicinity. We have seen above that members of the LeMai and Point du Saible families of Chicago had their children baptized in St. Louis in 1799. Again, Captain John Whistler, who established Fort Dearborn in 1803, and more than any one else, in the opinion of Quaife, deserves to be called the "Father of Chicago", was later stationed at Jefferson Barracks, St. Louis, where he died in 1829.<sup>35</sup> To cite still another instance, Captain Heald, commandant of Fort Dearborn at the time of the massacre and the central figure in the tragedy, was later a resident of St. Charles, Missouri, some twenty-five miles to the west of St. Louis.<sup>36</sup> But we do not recall any instance of St. Louis people at this early period shifting their residence to Chicago. (*Concluded in September Number.*)

St. Louis.

REV. GILBERT J. GARRAGHAN, S. J.

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<sup>34</sup> *The Metropolitan Catholic Calendar* for 1834, p. 95, uses the terms, "one-half the State of Illinois adjoining the Mississippi River." As early as 1818, Bishop Du Bourg had arranged with Bishop Flaget to take care of the Catholic settlement on the east bank of the Mississippi. Spalding: *Life of Bishop Flaget*, 177.

<sup>35</sup> *Dictionary of National Biography*, VI, 463.

<sup>36</sup> Quaife, *op. cit.*, 405.

## ILLINOIS—1763-1918\*

*Illinois! As dawn, advancing,  
Brings rare beauty to thy prairies,  
Purpling thy woods and rivers,  
Dispossessing mist and shadow;  
So enchanting is thy coming  
And inspiring thy beginning  
In the growing light of History!*

*Shall we tell of years primeval?  
Wrapt perhaps in myth and legend,  
When thy bottom lands were peopled  
By a race now lost to History—  
The Mound Builders of the Aztecs,  
Vanished people of the Incas,  
Ancestors of Montezuma!*

*In thy Genesis historic  
Next we meet the race of Redmen,  
(Indians Columbus called them)  
Whence they came or how, we know not;  
Savage children of the outdoors.  
Here upon thy rolling prairies  
And beside thy flowing rivers  
Dwelt the Illini, a Nation,  
Famed afar in deeds of daring,  
Known and feared through all this region;  
By Algonquin from the Northland  
Iroquois from Mohawk valley,  
Sioux from far beyond the sunset,  
Chickasaw from down the rivers;  
And they guarded well the frontiers  
Of their far-flung prairie nation.  
Tall of stature, strong and robust,  
Swiftest runners of the prairies;  
Affable beside the camp fire,  
Terrible upon the war path.*

*Tamaroas and Kaskaskias,  
Mitchigamias, Peorias,  
With the tribes of Cahokia.  
Mighty chiefs the Illini had;  
Warriors, who ruled with courage,  
Sachems, far renowned in council,  
Squaws and maidens famed for beauty,  
Serving faithfully the camp fire.*

*Of the chiefs who ruled the nation  
With a courage death defying  
And a wisdom famed in council,  
Michicagou was the foremost.  
Terrible this mighty chief was,  
And his tomahawk was bloody,  
When the wild Sioux took the war path,  
Or the Iroquois came westward  
To give battle to his people.  
But the Calumet he cherished,  
And the tomahawk he buried,  
When his enemies would let him.  
Proud was he of all his people;  
Of his braves, who scorned to labor,  
And who loved the hunt and war cry;  
Of his squaws, who tilled the cornland,  
Dressed the skins, and made the wampum;  
Of his maidens, shy as young does,  
Skilled in pottery and weaving.*

*Far and free o'er hill and prairie  
Roamed the buffalo in great herds;  
Elk, and deer, and bears, and foxes;  
Sables too, and otters, beavers,  
Making clothing for papooses.  
In the forest were wild turkeys,  
Berries, nuts, and fruits delicious;  
And they raised the squash and pumpkin,  
Maize, and corn, and much tobacco.  
In the evening round the camp fire,  
As the moon rose o'er the prairie,  
Wise the words their chief would utter:*

*“Know, my Illini, my people,  
We are mighty on the war path,  
And we hunt and fish in plenty:  
But our scalp lock and our wampum  
Come not from our bows and arrows,  
Nor our tomahawks nor stone tools,  
But from Manitou the Sunlight,  
The Great Spirit of our Nation.”  
And the Illini were proud of  
Michicagou, wise and fearless.*

*Rare June basks upon the waters  
Of the upper Mississippi!  
All enchanted lies the landscape;  
Vernal prairies brightly bordered  
By the shore and tender woodland,  
Stretch away in hazy distance.  
Swiftly o’er the dancing wavelets,  
As though borne on wings of morning,  
Two canoes glide bravely southward.  
Down the broad and winding river,  
Past the bars, and bluffs, and sand dunes,  
Pausing not in hostile country,  
Of the savage Sacs and Foxes,  
Nor the Sioux from the Dakotahs.  
Not with wave of flag nor fanfare,  
Nor with flash of gun or saber,  
Come these Caravels of birch bark  
On their voyage of discovery;  
Bringing to the sunset borders  
Of the world Columbus gave us  
Message first of Truth and Freedom.  
Mightier than proud Armada  
Is the armament of Virtue!  
Tenfold is the strength and courage  
Of Sir Galahad pure hearted!*

*Michicagou old and feeble  
Goes no more upon the warpath;  
Sits and smokes before his wigwam.  
Bright and beautiful the morning;  
Colorful with flowers the prairies,*

*Joy of song birds thrills the forest;  
Clear, and blue, the dancing waters  
Of the river softly flowing,  
Glad some with caress of zephyrs.*

*Suddenly a brave on lookout  
On the bluff beside the river  
Loudly sounds the alarm of danger,  
Wildly tells of coming stranger!  
Two canoes come slowly shoreward;  
Standing in the first are white men,  
And the Calumet they flourish  
To the Illini who watch them  
Drawing nearer to their village.  
From the shore and by the wigwams,  
Spreads the news of pale face coming.  
Michicagou at the camp fire  
Hears, and looking up the river  
Sees the Calumet, peace token.  
Straightway he returns the signal;  
And he bids his wondering people  
To admit the pale-faced strangers.*

*Now a man in robe of black gown  
Steps upon the shore, and falling  
To his knees, he prays in silence.  
Prays as did of old Columbus  
On the borders of a new world!  
Weary Saint! brave is thy coming  
From Laon in distant Aisne!  
Proud the sire and loving Mother  
Of a son, so pure and dauntless  
With the soul of François Xavier.  
Angel of the hallowed Martyrs*

*Cherish and preserve thy story!  
Now aloft before the people,  
With a countenance seraphic,  
Pere Marquette, the holy black gown  
Holds the cross of Christ, the Savior,  
Then with sign of word, and gesture,  
Brings this message, as the Master  
To the Galileans brought it,*



*To the Nation and the land of  
Illini and Michicagou.*

*“Peace! my brothers of the prairies;  
I bring tidings of the great joy  
Brought of old to earth from heaven  
By the angels of the true God.  
Long in darkness you have wandered  
Worshiping as fancy led you,  
And you knew not Christ, the Savior  
Our beloved the eldest Brother.  
‘Banished be strange gods before Me,’  
Says the true God to all mankind.  
He will punish those who scorn Him;  
And I bring His solemn word to  
Illini and Michicagou.”*

*Thus he spoke. Then all in silence  
Stood the people by the river:  
And they looked to Michicagou  
Brave in war and wise in council.  
Then their chief stepped forth and answered.  
“Man of God, we bid you welcome!  
As in peace you come amongst us,  
So in peace we gladly greet you.  
Never has the sun of morning  
Shown more brightly on our river.  
Never have our prairie flowers  
Looked more beautiful and happy.  
You shall rest within our village,  
Smoke our Calumet in council;  
And the Illini will gladly  
Heed the solemn word you bring from  
Manitou, true God of all men.”  
All the people signed approval;  
Swiftly was the message hurried  
To the tribes of all the nation.*

*Soon the Illini in great throngs  
Filled the camp of Michicagou,  
There to hear and heed the Message  
Brought by brave and holy Marquette.*

*Thus, my Illinois, came white man,*

*Bringing Truth, and Peace, and Freedom,  
To thy shores in History's morning!*

*Tell we now the days of New France!  
Men heroic, deeds amazing,  
Winning of a mighty empire!  
Joliet with royal sanction  
Raised the standard of King Louis  
And made claim to all the valley  
Of the mighty Mississippi.  
Voyageurs, who trapped for beaver,  
Couriers de bois, fur traders,  
Blackgowns, with their blessed message,  
Bold explorers pressing southward,  
Blazed the trail and led the vanguard  
Through thy wilderness primeval.*

*Robert de la Salle and Tonti,  
Bravest of the brave explorers,  
Wrought immortal fame for France with  
"Vive le Roi" and glad "Te Deum."*

*Nicolet, the bold pathfinder,  
Frontenac, who ruled all New France,  
Brave Duluth the prince of traders,  
Hennepin, La Salle's companion,  
Allouez—all men heroic,  
Worthy of a Nation's honor.*

*La Salle, 'undespairing Norman,'  
Leaves his spirit to the city  
That would grace the "Place of Portage:"  
"There," said he, "shall rise a city  
To whose gates shall come the people  
Of all nations, loving freedom.  
Brave 'I will' shall be her motto."  
Brave and wise as long ago were  
Illini and Michicagou!*

*Years bring changes to the prairies!  
Perished now the Norman empire  
And the dream of vanished heroes!  
Sword of Wolfe! Afar thy flashing  
Like a meteor at midnight!*

*Proud Quebec, the mighty fortress,  
Citadel to all of New France,  
With Montcalm, goes down defeated!  
Then the battle flag of England  
Waves in triumph through the Northwest.  
O'er Starved Rock upon the river  
And the stockade of St. Louis.*

*Now our Illinois grows restless,  
And her prairies long for freedom;  
She resents the foreign master,  
Whether French or any other.  
And, when, borne by Eastern breezes  
Through the valley of Ohio  
And the meadows of Kentucky,  
Come the tidings of uprising  
Of the Colonies assembled  
To declare their independence  
Of the royal power of England,  
Then her dauntless spirit rises,  
And she sounds the call of freedom!  
Soon by path and trail advancing  
Led by Clark of old Virginia,  
Come the gallant Continentals!  
In the vanguard flies Old Glory!  
Liberty to all proclaiming,  
Who believe that God in heaven  
Made all mankind free and equal.*

*Pierre Gibault in far Kaskaskia  
Winning souls to Christ the Savior,  
Praying for the cause of freedom,  
Goes to greet the Continentals,  
Joins with Clark and leads the trail to  
Triumph o'er the power of England  
At Fort Gage in old Kaskaskia,  
And the stockade in Cahokia.*

*Thus forever, o'er thy prairies  
And thy rivers gently flowing,  
Illinois, flies Freedom's banner!  
Now the glory of thy statehood!  
Fairest page in all our history!*

*What a century to boast of!  
Filled with deeds of high endeavor;  
Glorious with men and women  
Who have served their God and country,  
With a wisdom all surpassing,  
With a courage never failing.*

*In the foremost place stands Lincoln!  
Champion of the common people,  
Friend of freedom, foe of tyrants,  
First to hold that men are equal  
Though they differ in their language,  
Color, creed, and cast, and station.  
Wise, and true, and martyred Lincoln!  
Who shall tell in language human  
Of thy heart so brave and tender,  
Of thy soul so holy, steadfast,  
Of thy purpose, pure, unselfish!  
Evermore in shrine of Memory  
Illinois shall proudly cherish  
And revere the name of Lincoln!*

*Nor shall meed of praise be held from  
Gallant Grant, right hand of Lincoln,  
In the crucible of war trial,  
Shiloh, Vicksburg, Chattanooga,  
Wilderness and Appomattox,  
Warrior who fought and conquered;  
Mighty in the storm of conflict,  
Merciful in hour of triumph.*

*Honor to the name of Logan!  
Loyal to the cause of Lincoln;  
Eloquent to plead for Freedom  
Fighting bravely for the Union,  
Marching to the sea with Sherman.*

*Shields, who conquered Stonewall Jackson;  
Mulligan, and Black and Palmer;  
Men who carried high the honor  
Of the State on fields of battle.*

*Century of growth surpassing!  
From a handful, to the millions;*

*Peoples from all states and nations  
Dwelling here in peace and plenty.*

*Mightiest of all thy cities,  
World famed in its strength and beauty  
And the "I will" of its people  
Stands Chicago at "the Portage,"  
Where of old in days of Marquette  
Lived and ruled, the brave old race of  
Illini and Michicagou.*

*Honor, truth, and fame immortal,  
To thee, Illinois beloved!  
May thy children rise and bless thee,  
And proclaim thy name forever!*

*Harvey.*

REV. GEORGE T. MCCARTHY

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\*Pageant and pantomime. To be recited at the scenes described are enacted or thrown upon the screen. Father McCarthy, the author of this beautiful pageant-poem, is now serving his country as volunteer Chaplain and has left for the front. Father McCarthy is the author also of a collection of beautiful patriotic poems published by him as a free-will offering to the "boys at the front" under the title of *The Reveille*. This little brochure of songs and poems which every young man serving the colors from Harvey has been furnished gratis by Father McCarthy contains some of the most stirring compositions that have been produced since the war began. We shall take occasion from time to time to reproduce some of them.

# THE ILLINOIS MISSIONS

## I. The Jesuit Succession\*

The Right Rev. William Ingraham Kip, Episcopal Bishop of California, a student and writer of much merit, says:

There is no page of our country's history more touching and romantic than that which records the labors and sufferings of the Jesuit Missionaries. . . . Amid the snows of Hudson Bay—among the woody islands and beautiful inlets of the St. Lawrence—by the council fires of the Hurons and the Algonquins—at the sources of the Mississippi, where first of the white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river as it rushed onward to earn its title of "Father of Waters"—on the vast prairies of Illinois and Missouri,—among the blue hills which hem in the salubrious dwellings of the Cherokees—and in the thick canebrakes of Louisiana—everywhere were found the members of the Society of Jesus. . . . Their lives were made up of fearless devotedness and heroic self-sacrifice.

It has ever been through life the object of the writer to reverence goodness wherever seen and by whatever name it may be called, and therefore he is willing to pay his tribute to the fearless devotedness of these men . . . even though he differs widely from them in theology.<sup>1</sup>

Perhaps there is no one who has been more earnest and outspoken in his praise of the missionaries than Francis Parkman, who certainly could not be accused of any partiality to the Church. Speaking of the character of the men employed in the American missions, Parkman says:

These were no stern exiles, seeking on barbarous shores an asylum for a persecuted faith. Rank, wealth, power and royalty itself smiled on their enterprise and bade them Godspeed. Yet, withal, a fervor more intense, a self-abnegation more complete, a self-devotion more constant and enduring, will scarcely find its record on the page of human history.<sup>2</sup>

It pleased Parkman occasionally to sneer at the missionary's faith.

But, he says, when we see them . . . toiling on foot from one infected town to another, wading through the sodden snow, under the bare and dripping "

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\*Paper read to the Study Class of the Woman's Catholic League of Chicago. The single merit claimed for this paper is that it brings together by their proper names and in correct sequence for the first time so far as the writer is informed, the Jesuit missionaries in Illinois.

<sup>1</sup> Kip, William Ingraham, D.D., *Early Jesuit Missions in North America*, preface.

<sup>2</sup> Parkman, *The Jesuits in North America*, p. 98.



forests, drenched with incessant rains, till they desecrated at length through the storm the clustered dwellings of some barbarous hamlet—when we see them entering, one after another these wretched abodes of misery and darkness, and all for one sole end, the baptism of the sick and dying, we may smile at the futility of the object, but we must needs admire the self-sacrificing zeal with which it was pursued.<sup>3</sup>

And of their lives he says:

A life sequestered from social intercourse, and remote from every prize which ambition holds worth the pursuit, or a lonely death, under forms perhaps the most appalling,—these were the missionaries' alternatives. Their maligners may taunt them, if they will, with credulity, superstition or a blind enthusiasm; but slander itself cannot accuse them of hypocrisy or ambition.<sup>4</sup>

A more modern historian and one who will not be charged with any favorable bias, Judge Sidney Breese of the early Illinois Supreme Court and United States Senator from Illinois, says:

When in the plenitude of their power no men on earth possessed higher qualifications for heathen conversion than they, for there was added to their learning, zeal, fortitude and enthusiasm, acute observation and great address, a remarkable faculty for ingratiating themselves with the simple natives of every clime and winning their confidence. They were meek and humble when necessary, and their religious fervor inspired them with a contempt of danger, and nerved them to meet and to overcome the most appalling obstacles.

Alike to them were the chilling wintry blasts, the summer's heat, the pestilence or the scalping knife, the angry billows of the ocean and the raging storm; they dreaded neither.

No sooner did the enterprising sailor return to port from a newly-discovered populous barbarian region, than some of the order were at once dispatched to it, to commence the work of Christianization. The shores of India, the lone islands of the ocean, Africa, South America, all were visited by them.

Not a zone of the earth's surface was left unexplored. If one region was more barbarous than another, if access to it was more difficult and dangerous, these but enhanced the desire to penetrate into it, there to plant the symbol of their faith, and die, if necessary, in its support. No spot, however secluded, could escape them, for with falcon glance and eagle daring, they darted their scrutiny into every nook and corner of both hemispheres, where, planting the cross and erecting rude altars for the occasion, they gathered the wondering savages around them, remained with them, and finally won them.<sup>5</sup>

With no weapons but the crucifix and the breviary, with no aids but the faithful compass and their savage guides, with no hopes to cheer them in which the world bore part, prompted alone by religious enthusiasm, did they wander upon those then unknown seas, and gladly meet all the dangers which beset

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<sup>3</sup> Parkman, *The Jesuits in North America*, p. 44.

<sup>4</sup> Parkman, *The Jesuits in North America*, p. 130.

<sup>5</sup> Breese Sidney, *Early History of Illinois*, p. 70.

them. Like others of their order, whom neither polar snows nor tropical suns could terrify, whose torches had illuminated the plains of India and the icy Labrador, these devoted men sought to display their little tapers in those dark and dreary regions, and when we consider the period at which they attempted it, we are at a loss which to admire the most, the courage and perseverance they manifested, or the religious ardor which animated them in the enterprise.<sup>6</sup>

In describing the trials of the Missionaries, Samuel Adams Drake in *The Making of the Ohio Valley*, states:

The missionary either was sent out among the savages by his superior, or went voluntarily, at the call of conscience. Never, since the days of the Apostles, were such tasks assumed by mortal men. Unwelcome intruders in the squalid wigwams of those fierce pagans, they were in turn starved, spit upon and tortured, not only in the spirit but in the flesh also. Joyful indeed was that day on which the missionary could claim even one convert. All had gone forth to a voluntary exile; some to martyrdom itself. . . .

When we look at the map and glance over the frightful distances to be traveled, we cannot help asking ourselves, what manner of men were these, who thought no more of traversing the great lakes in a frail bark canoe than we do today in a luxurious palace steamer.<sup>7</sup>

Confining our attention to the Illinois missions, it is proper to state that all of those missions were established by the Jesuits. In some cases priests of other orders and secular priests afterwards labored in these missions; but up to the time of their banishment in 1763, the principal workers in the Illinois mission fields were Jesuits, and at this day the Jesuit missionaries must be conceded to have attained the greatest results.

The voyage of discovery of Louis Joliet and Father Marquette during the summer of 1673 and their visit to the Kaskaskias' village, and Marquette's promise to return are well remembered.<sup>8</sup>

In faithful compliance with that promise Marquette, as soon as his health would permit, set forth on a return voyage to the Kas-

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<sup>6</sup> Ibid, Vol. I, p. 77.

<sup>7</sup> p. 9 et seq.

<sup>8</sup> Father Marquette compiled a detailed report of this voyage, which when the Jesuits were suppressed and their missions closed, was brought to St. Mary's Convent in Montreal, where it lay hidden for a century and a half until discovered by John Gilmary Shea and published with an English translation in 1852. Others have since published this report, and the reader may find it in English in Shea's *Discovery and Exploration of the Mississippi*, in Thwaites' *Jesuit Relations*, Vol. 59, and in a late publication by Louise Phelps Kellogg, Ph. D., *Early Narratives of the Northwest*, Charles Scribner's Sons, New York. This work also contains the journal of Marquette's second journey to Illinois, completed by Father Dablon, and several others of the narratives of early travels through Illinois.



REV. JAMES MARQUETTE, S. J.

Discoverer and Explorer jointly with Louis Jolliet of the Mississippi River and Illinois in 1673: Founder of the Catholic Church in Illinois, April 11, 1675, Apostle and Missionary.—From a painting rescued from destruction and vouched for by a nephew. (Thwaites, *Jesuit Relations* 71, 400, Note 51.)—Cut by courtesy of Chicago Historical Society, Miss Caroline McIlvaine, Librarian.



kaskias and without stopping to dwell upon the incidents of the voyage prior to the time he reached Illinois, it may be stated that he reached the mouth of the Chicago river on December 4, 1674; that he lived in a hunter's cabin at a point within the present limits of the City of Chicago until the 29th or 30th of March, 1675; that during his stay in Chicago he erected an altar, offered up the Divine Sacrifice whenever he was able, made a novena to the Blessed Virgin for the relief of his illness and pushed on towards the Kaskaskias' village, which he reached on April 8, 1675.<sup>9</sup>

To use the words of Father Dablon, he was received by the Kaskaskias like an angel from heaven. Three days he spent in visiting the cabins and announcing the word of God. On the fourth day, Maundy Thursday, April 11th, 1675, he established the Church in Illinois.

A beautiful prairie near the town (and near the present city of Utica) was chosen for the great event. It was adorned in the fashion of the country, being spread with mats and bearskins; and Father Marquette, having hung on cords some pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were thus visible on all sides.

The auditory was composed of 500 chiefs and old men seated in a circle around the Father, while the youth stood without to the number of 1,500, not counting the women and children, who were very numerous, the town being composed of five or six hundred fires.<sup>10</sup>

Father Marquette spoke to all this gathering, and:

With the breathless attention of the Indian, all listened to the pale and wasted missionary, who spoke his heart to them on the mystery of the cross; and still their wonder grew as they beheld him offer on his sylvan altar the holy sacrifice of the mass on the very day when, more than sixteen centuries before, the God he preached had instituted it in the upper-room at Jerusalem.<sup>11</sup>

What an auspicious day for the establishment of the Church in our domain, and with what righteous pride we may contemplate this earliest event in the existence of the Church on our soil; and too, what satisfaction there is in contemplating that the Church then and there established, as well as the particular organization, the Mission of the Immaculate Conception of the Blessed Virgin

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<sup>9</sup> Journal of Marquette's second visit to Illinois, Thwaites *Jesuit Relations*, V. 59, p. 181, Kellog, *Early Narratives of the Northwest*, pp. 262 to 269.

<sup>10</sup> Dablon, Thwaites *Jesuit Relations*, V. 59, p. 189; Kellog u. 271.

<sup>11</sup> Shea, *Catholic Missions*, p. 407.

then and there instituted, which has existed without interruption, developed and flourished from that day until this.

Begging for a respite of life, he again officiated on Easter Sunday, April 14th, 1675, and calling down divine blessings upon the newly founded mission with his last measure of strength, he then bade his new-found flock a last farewell. The object he had cherished for years was attained. He had founded the Church in Illinois. His work was done; he was ready to die, and that he might die amongst his brethren, he began his homeward journey; but when only part of the distance was covered, he disembarked from his canoe, and upon the slope near the promontory of the Sleeping Bear, on the banks of what is since known as Pierre Marquette river, he yielded up his spirit in the depths of the wilderness, "thanking the Almighty for his mercy in permitting him to die in the Society of Jesus, alone amidst the forest."<sup>12</sup>

This gentle soul spent but a few months all told within the territory of Illinois. He won no battles, he conquered no territory, he achieved no temporal greatness, but none since has left a more profound impression.

The church planted, it is interesting to trace its development and the succession of missionaries that kept the holy light burning in the darkness and gloom of the savage wilderness. To this end, we will follow the record of the Mission of the Immaculate Conception.

Father Marquette was succeeded in the Illinois Mission by Father Claude Jean Allouez, another Jesuit. Marquette had promised his newly found congregation that another "Black Robe" would be sent them, and they eagerly awaited him, so that when in March or April, 1677, Father Allouez reached Chicago, he found a large band of Indians there who had come to meet him, and who escorted him to the mission established by Father Marquette. Arriving there on the 27th of April, 1677, he immediately took up the work of the mission. His own words are:

To take possession of these tribes in the name of Jesus Christ on the 3rd day of May, the Feast of the Holy Cross, I erected in the midst of the town, a cross 35 feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois of all tribes, of whom I can say in truth that they did not take Jesus crucified for a folly, nor for a scandal, on the contrary they witnessed

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<sup>12</sup> Journal. Thwaites *Jesuit Relations*. Vol. 59, p. 199; Kellog p. 275. For a very satisfactory sketch of Father Marquette, read *Pioneer Priests*, Rev. T. J. Campbell, S. J., Vol. 3, p. 165.



the ceremony with great respect and heard all on the mystery with admiration. The children even wanted to kiss the cross through devotion, and the old earnestly commended me to place it well, so that it could not fall.<sup>13</sup>

Though absent at intervals from the mission, Father Allouez was attached to and spent the remainder of his life amongst the Illinois, a period of eleven years, in which he attained marked success. He died amongst the Miami near the site of what is now Niles, Michigan, on the night of the 27-28 of August 1689, at the age of sixty-seven. He is credited with having instructed during his apostolic career, 100,000 natives, 10,000 of whom he baptised. He had earned his name of the second Xavier.<sup>14</sup>

On the death of Father Allouez, Father Sebastian Rale was selected as his successor, and arrived in the Illinois Mission in the spring of 1682. Father Rale was but two years in the Illinois Mission when he was called to the east where he gained much renown. It was of Father Rale that Whittier wrote so feelingly in his "Mogg Magone":

On the brow of a hill, which slopes to meet  
The flowing river and bathe its feet—  
The bare-washed rock, and the drooping grass,  
And the creeping vine as the waters pass—  
A rude and unshapely chapel stands,  
Built up in that wild by unskilled hands.  
Yet the traveler knows it is a place of prayer,  
For the holy sign of the Cross is there;  
And should he chance at that place to be,  
Of a Sabbath morn, or some hallowed day,  
When prayers are made and masses are said,  
Some for the living and some for the dead,—  
Well might the traveler start to see  
The tall dark forms, that take their way  
From the birch canoe, on the river shore,  
And the forest paths, to that chapel door;  
And marvel to mark the naked knees  
And the dusky foreheads bending there,—  
And, stretching his long thin arms over these  
In blessing and in prayer,  
Like a shrouded spectre, pale and tall,  
In his coarse white vesture, Father Rale!<sup>15</sup>

<sup>13</sup> Shea, *Discovery and Exploration of the Mississippi*, p. 77.

<sup>14</sup> Campbell, S. J., Rev. T. J., *Pioneer Priests*, Vol. 3, p. 164, which see for satisfactory biography of Father Allouez.

<sup>15</sup> Father Rale's name has been variously written Râle, Rale, Ralles, Rasle, Rasles.

Father Rale was a remarkable linguist and translated several Indian dialects. During the time that he was in Illinois, the mission services were conducted with great regularity and the Indians attended very faithfully.

The tragic death of Father Rale in the Abnaki Mission where he had served so faithfully and successfully for thirty years after he left the Illinois, is one of the saddest chapters in American history. The gifted missionary became a pawn of war and a victim of the English in their fight for supremacy over the French. Under the pretext that Father Rale prevented the Abnaki Indians from joining the British in their wars, he was condemned to death by the authorities, and several attempts were made to take his life. A price of 1,000 pounds sterling was put upon his head. At length in August, 1724, 11,000 British and Indian troops attacked the Abnaki village where Father Rale was staying, with the purpose of his capture. Father Rale knowing that he alone was the object of their search, would not permit the fifty defenders of the village to be shot down in his defense, though they were most willing to die for him. He therefore discovered himself to the invaders. He was not mistaken. A loud shout greeted his appearance. The man they had so often failed to find was before them. Their muskets covered him and he fell, riddled with bullets, at the foot of the cross which he had planted in the center of the village. They crushed in his skull with hatchets again and again, filled his mouth and eyes with filth, tore off his scalp, which they sold afterwards at Boston and stripped his body of its soutane, but as it was too ragged to keep, they flung it back on the corpse. The murder of Father Rale was in part, the fruit of Puritan bigotry, and was indeed gloried in as the "singular work of God." However, there has been a great change of sentiment, and the grave of Father Rale at Norridgewalk Falls in the Portland Diocese of the State of Maine, near the spot where he was so cruelly killed, is marked by a granite shaft, and is now a place of pious pilgrimage.<sup>16</sup>

On the death of Father Rale and the destruction of his mission, Whittier says:

No wigwam smoke is curling there;  
The very earth is scorched and bare;  
And they pause and listen to catch a sound  
Of breathling life, but there comes not one,

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<sup>16</sup> Campbell, S. J., Rev. T. J., *Pioneer Priests*, Vol. 3, p. 265, which see for satisfactory biography of Father Rale.

Save the fox's bark and the rabbit's bound;  
 And here and there, on the blackening ground,  
 White bones are glistening in the sun.  
 And where the house of prayer arose,  
 And the holy hymn at daylight's close,  
 And the aged priest stood up to bless  
 The children of the wilderness,  
 There is naught, save ashes sodden and dank,  
 And the birchen boats of the Norridgwock,  
 Tethered to tree, and stump, and rock,  
 Rotting along the river bank!<sup>17</sup>

The seed planted by the saintly Marquette and tended by the martyred Rale and the eloquent Allouez, flourished, and by 1690 the Illinois Church was of such importance that the Bishop of Quebec, Rt. Reverend John Baptiste de Vallier in selecting a successor, appointed Father James Gravier and made him his Vicar-General for the Illinois country. In the letter of appointment, the good bishop said:

Having recognized since we took possession of this See that the Fathers of the Society of Jesus who are engaged in the conversion of the Indians of this country devote themselves thereto with all care . . . and in particular as we note that for the last twenty years they have labored in the mission of the Illinois, whom they first discovered, to whom Father Marquette of the same society published the faith in the year 1673, and died in this glorious task, and after the death of Father Marquette we committed it to Father Allouez, who after laboring there for several years, ended his life, exhausted by the great hardships he underwent in the instruction and conversion of the Illinois, Miamis and other nations, and finally we have again the care of this Mission of the Illinois and other surrounding nations, we give the superior of said mission all the authority of our Vicar-General.<sup>18</sup>

Father Gravier began his missionary labors in the Illinois Mission on March 20th, 1693. La Salle had in 1680 and at later dates passed through Illinois; had caused a fort to be erected at Peoria called Fort Crevecour and another at the big rock now known as Starved Rock and had left Henry de Tonty in charge as Governor of all the Illinois country, a trust which Tonty discharged with great fidelity for a period of 21 years. La Salle had also attempted, through the Recollects, a branch of the Franciscans, to establish a mission at Peoria, and later the same missionaries moved up the river to the village of the Kaskaskias, where Marquette, Allouez and Rale had labored and where Tonty built the second fort; but

<sup>17</sup> *Mogg Megone.*

<sup>18</sup> See as to appointment letter of Gravier to Bishop de Laval, Thwaites *Jesuit Relations*, Vol. 65, p. 53. Letter quoted by Shea in *The Catholic Church in Colonial Days*, p. 535.

the fort at Peoria was destroyed by the mutinous men who were left to garrison it, and the Recollects for various reasons did not succeed in their attempted missionary endeavors. Upon Father Gravier's arrival at the village of the Kaskaskias, he found Tonty in the fort, which had been named Fort St. Louis, and at once established a chapel in the fort. For the convenience of the Indians he erected another chapel outside the fort and near the Indian village, which was opened with ceremony, and before which was planted a "towering cross amid the shouts and musketry of the French," in April, 1693. This was no doubt the first dedication of a church structure within the limits of the present State of Illinois. Father Gravier was absent from the mission at the Rock for a short time, and when he returned in 1694, the Indians had removed down the river to Peoria Lake; he accordingly joined them there and built a new chapel which was blessed about the end of April.<sup>19</sup>

Father Gravier was one of the ablest and most successful of all the Illinois missionaries. He thoroughly mastered the Indian language and reduced it to grammatical form. He compiled the great manuscript, "Dictionary of the Peoria Language," now at Harvard University, a literary monument to the extinct Illinois. He labored unremittingly, traveling from the Kaskaskias to Peoria and to the Miami at St. Joseph's near what is now South Bend, Indiana, and we even find him visiting the Tonica mission on the Yazoo in Mississippi in 1700 to minister to Father Anthony Davion, a priest of the Seminary of Foreign Missions, in his sickness. He also experienced much difficulty with the Peoria Indians, the chief of whom at the time was a medicine man and very vicious in his

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<sup>19</sup> There is confusion and uncertainty as to the location of the French fort about this period. A fort had been established at Peoria Lake by La Salle in 1680 but had been destroyed by his mutinous soldiers. The fort at the Rock was established in 1682, and that was undoubtedly Tonty's residence. But Gravier writing from the Illinois Mission on February 15, 1694, plainly says:

"After having been among the *Oumiamis* during the winter, on the ice, I found the Illinois—who had, some months before, left the places we call *Kaskaskia* and *Kouir Akouintauka*.....about the end of the same month of April I blessed the new chapel which is built outside the fort, at a spot very convenient to the savages." Thwaites *Jesuit Relations*, 64, p. 159. In a note to this paragraph Thwaites says:

"The fort here mentioned was apparently at the same place as La Salle's Fort Crevecoeur near the present Peoria. Here was located the village of the Peorias and Kaskaskias to whom Gravier ministered. It had evidently been removed from its earlier location which Marquette visited." *Relations*, 64, p. 279.

opposition to the "Prayer." A daughter of the chief nevertheless became a convert and proved a veritable saint, through whom Father Gravier was able to triumph spiritually over his enemies."

The success of Father Gravier's work may be judged from the fact that although Peoria was, so to speak, an out mission, visited only occasionally, "even in the absence of their pastor," the men assembled in the chapel for morning and evening prayer, and after they had left, an old chief went through the village to call the women and children to perform the same duty." In the first year of his ministrations, during the eight months of the year 1693, succeeding his arrival, he administered baptisms to the number of 200.<sup>21</sup>

The Iroquois Indians continuing to make war upon the Illinois tribes, pressed them so hard, that they removed their principal village down the Illinois river in 1700 and settled in what is now Randolph county near the mouth of the Kaskaskia river.

During the later years of his pastorate, Father Gravier was assisted by the Jesuit Fathers, Gabriel Marest, Pierre François Pinet and Julien Bineteau. After the removal of the mission from the old village of the Kaskaskias to the new on the Mississippi river, Father Bineteau first took charge of the Kaskaskia mission. Father Pinet established a new mission at the Tamaroa village, later known as the Mission of the Holy Family and located at what became Cahokia. Father Gabriel Marest soon after came to Kaskaskia and Father Gravier remained much of the time in the village of the Peorias at Lake Peoria.

In a letter written by Gravier to Michelangelo Tamburini from Paris, where Father Gravier went in 1707 and published in Volume 66, *Jesuit Relations*, at p. 121, Father Gravier gives us some idea of missionary life. He says:

In my village which is 500 leagues distant from Quebec, and which consists of about 3,000 souls,—unless, during the pastor's absence the flock be dispersed for a time,—I have for the last 19 years lived nearly always alone without a colleague without a companion often even without a servant. I am already 56 years old. Father Gabriel Marest likewise lives alone in his mission with the same nation. During an entire day he has hardly time to recite his breviary, or to eat or to take a short rest in the middle of the night. His fellow missionary Father Jean Mermet can hardly work, owing to his ruined state of health after having spent all his strength by excess of zeal. They have hardly time to breathe on account of the increasing number of Neophytes and their very great fervor;

<sup>20</sup> Letter of Father Gravier. Thwaites *Jesuit Relations*, Vol. 69, p. 181, et seq.

<sup>21</sup> Letter of Father Gravier. Thwaites *Jesuit Relations*, Vol. 69, p. 159.

for out of 2,200 souls who compose their village, hardly 40 may be found who do not profess the Catholic faith with the greatest piety and constancy. We are separated from each other by a distance of 120 leagues and hardly once every other year have I time to visit him.

Despite his great labors and many sacrifices on behalf of the ungrateful Peoria Indians, they in 1706 attacked Father Gravier and cruelly wounded him. A savage band of Indians discharged their arrows at him, two of which struck him in the breast, a third tore his ear, a fourth struck his collar-bone while the fifth became embedded in his arm and could never be removed.<sup>22</sup> Returning to New Orleans, the great missionary there died of his wounds in 1708.<sup>23</sup>

### THE FIRST CHURCH IN CHICAGO

The first missionary endeavors of Father Pinet in Illinois were within the present limits of the city of Chicago. Here he established a mission known as the *Angel Guardian* among the Indian tribes dwelling about the region in 1696, which, with some interruption continued to the year 1699. Historically, this was the first organized effort to plant Christianity in the territory now embraced within the limits of Chicago. Father Julien Bineteau was with Father Pinet during a portion of his stay in the Angel Guardian Mission.

The Angel Guardian Mission was abandoned<sup>24</sup> in 1699 and Father Pinet removed down the Illinois river and established the first mission of the Tamaroas, near what became known as Cahokia, opposite the present site of St. Louis in St. Clair County in 1700. Of this mission under the leadership of Father Pinet, Father Marest says:

It is a mission which at first had been committed to Father Pinet, whose zeal and labors God has blessed to such a degree, that I have been myself wit-

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<sup>22</sup> In a letter written at Paris, March 6, 1707, Father Gravier says:

"I traveled by ship more than 2,000 leagues, not with the intention of (finding) some one who might extract from the middle of my arm the stone arrow-head which is rivited there for the rest of my life (the four other arrows which the same barbarian shot at me in hatred of the faith, apart from piercing my ear, hardly wounded me), but I performed the journey urged by anxiety to procure from the Reverend Father General workers whom our missions greatly need." Thwaites *Jesuit Relations*, Vol. 66, p. 121.

<sup>23</sup> Arthur Edward Jones, S. J., in *Jesuit Relations*, Vol. 71, p. 156.

<sup>24</sup> Father Gravier states that Frontenac drove the Jesuits from "the mission of the l'Ange Gardien of the Mamis at Chicagua." Letter of Gravier to Bishop de Laval. Thwaites *Jesuit Relations*, Vol. 65, p. 53.



ness that his church was not able to contain the multitude of Indians who resorted thither in crowds.<sup>25</sup>

The priests of the Mission-house of Quebec known as the priests of the Foreign Missions, claimed the Tamaroa Mission, and Marest writing to Father Lamberville in July, 1702, says that:

Father Pinet, a very holy and zealous missionary has left the Mission of the Tamaroa in Arkansas in accordance with your directions to me . . . and now has charge of the Kaskaskias.<sup>26</sup>

Father Pinet died at Chicago, July 16, 1704, and was succeeded in the Tamaroa Mission by Father Francis Buisson de St. Cosme and Father John Bergier, priests of the Seminary of Foreign Missions, and the Tamaroa Mission was thereafter until 1763 conducted under the care of that order of priests.

Father Bineteau upon coming to Illinois, came direct to the Mission established by Father Marquette. His name is found on the records of the Mission of the Immaculate Conception in 1697, 1698 and 1699. As above noted, after that Mission was removed, he was left in charge of the new location of the Immaculate Conception, while Father Gravier went back to Peoria. Father Bineteau's pastorate there was but a short one, as he died soon after. Father Marest cites the circumstances of his death to illustrate the hardships to which the Missionaries were subject, amongst them the necessity of following the tribes on their hunts.

There are particularly two great hunts; says Father Marest, that of the summer, which scarcely lasts three weeks, and that which takes place during the winter which lasts four or five months. Although the summer hunt is the shortest, it is nevertheless the most painful, and it was this which cost the late Father Bineteau his life. He followed the Indians during the most oppressive heats of the month of July. Sometimes he was in danger of being stifled in the midst of the tall grasses, and then suffered cruelly from thirst, not finding anywhere on the parched up prairies a single drop of water to relieve it. During the day he was drenched in perspiration, and at night was obliged to take his rest on the bare ground, exposed to the dews, to the injurious effects of the atmosphere and to many other miseries of which I cannot give you the detail. These fatigues produced in him a violent illness, of which he expired in my arms.<sup>27</sup>

Of Fathers Pinet and Marest we have a contemporary estimate from the pen of Father Gravier:

Father Pinet and Father Marest are wearing out their strength: and they are two saints, who take pleasure in being deprived of everything—in order, they say, that they may soon be nearer paradise.

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<sup>25</sup> Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 257.

<sup>26</sup> Marest to Lamberville. Thwaites *Jesuit Relations*, Vol. 66, p. 37.

<sup>27</sup> Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 253.

Of Father Bineteau, Gravier says:

Father Bineteau died there from exhaustion; but if he had had a few drops of Spanish wine, for which he asked us during his last illness, and some little dainties, such as sugar or other things—or had we been able to procure some fresh food for him, he would perhaps be still alive.<sup>28</sup>

In 1694 Father Gabriel Marest accompanied the expedition of the renowned d'Iberville from Montreal to Hudson Bay, directed against the English, and after d'Iberville's success began a mission there. In 1695 the forts were retaken by the English, and Father Marest was taken a prisoner to Plymouth, England. He was in Illinois, however, in 1699, at Peoria first and afterwards until 1712 at Kaskaskia.

Father Marest was a man of action, and has left us a splendid account of the work of the missionaries and the fruits of the missions. In a letter written from Kaskaskia, dated November 9, 1712, he gives a most interesting account of the country, its appearance and products and of the Indians and the missions. Amongst other interesting passages are the following:

They, (the Illinois) are very different from those Indians, (other savage tribes he has described) and also from what they formerly were themselves. Christianity, as I have already said, has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of the Christian virtues.

The following is the order we observe each day in our mission: Early in the morning we assemble the catechumens at the church, where they have prayers, receive instructions and chant some canticles. When they have retired mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers which are followed by giving the homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them necessary remedies, to instruct them, to console those who are laboring under any affliction.

After noon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age answers the questions put by the missionaries. Our visits to their wigwams occupy the rest of the day.

In the evening all assemble again at the church to listen to the instructions which are given, to have prayer and to sing some hymns.

On Sundays and festivals they add to the ordinary exercises, instructions, which are given after Vespers.

The zeal with which these good neophytes repair to the church at all hours is admirable; they break off from their labors and run from a great distance to be there at the appointed time. They generally end the day by private meetings which they hold at their homes, the men separate from the women, and there they

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<sup>28</sup> Gravier to Lamberville. Thwaites *Jesuit Relations*, Vol. 66, p. 25.

recite the chaplet with alternate choirs, and chant the hymns until the night is far advanced.

They often approach the sacraments and the custom among them is to confess and communicate once a fortnight.<sup>29</sup>

Indeed it would be difficult to find in all the world now, a community, unless it be one of Religious, where religion is so strictly observed as above described amongst these children of the forests, who, but a few years before knew not God. Religion had done even more for the Illinois Indians. It had civilized them and given them a taste of civilized life so that they cultivated crops, entered upon manufactures of various kinds and settled down to home life.

Osman says:

It was no doubt due to him (Father Marest) directly, that the Illinois country later so rapidly developed its agricultural resources that the new settlement became the source of the grain and flour consumed by the French settlements along the lower Mississippi.<sup>30</sup>

At his death, September 15, 1714, Father Marest's body was laid to rest in the chapel of the Immaculate Conception, and on the 18th of December, 1772, his remains were removed to the Church. (See note 33.)

The first labors of Father Mermet in the Illinois country were at the mission on the Ohio known first as Fort Assumption, and afterwards as Fort Massac. Here he was stationed as early as 1702. In that year a band of the Mascouten Indians had drifted down to that vicinity, and Father Mermet attempted to minister to them, but found them entirely under the influence of their Medicine-man and opposed to Christianity. A plague visited the locality, killing many of the Indians daily. Father Mermet did what he could to relieve the sick, baptising some of the dying at their own request, but he was rewarded only by abuse and attempts upon his life. To appease the "spirit of disease" the Indians organized dances at which they sacrificed some forty dogs, carrying them at the ends of poles while dancing. They were finally driven to ask the aid and prayers of the priest, both of which were of course freely granted.<sup>31</sup>

Father Mermet came to the mission field of Illinois in 1707, and labored here until 1719. Father Marest has left us an appreciation of him. He says:

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<sup>29</sup> Marest to Gorman. Thwaites *Jesuit Relations*, Vol. 66, p. 241.

<sup>30</sup> *Starved Rock*, p. 145-6.

<sup>31</sup> Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 237.

The Father Mermet, with whom I have had the happiness to be associated for many years, remains at the village (when the Indians go upon the hunt) for their instruction, the delicacy of his constitution placing it entirely out of his power to sustain the fatigues inseparable from these long journeys. Nevertheless, in spite of his feeble health, I can say that he is the soul of this Mission. It is his virtue, his mildness, his touching instructions, and the singular talent he has of winning the respect and friendship of the Indians, which have placed our mission in its present flourishing state.<sup>32</sup>

At his death, Father Mermet was buried in the Chapel, and his body was transferred from the Chapel to the Church on December 18th, 1727.<sup>33</sup>

Father Louis Mary de Ville came to the Illinois country in 1707, and was here associated with Father Marest and Father Mermet. Ever since the Peorias had attacked and wounded Father Gravier they had been left without a missionary, but when better counsels prevailed they eagerly besought Father Marest to re-establish the mission amongst them. Upon what seemed to be a sincere repentance, Father de Ville was sent to that mission. In commenting upon the assignment of Father de Ville to the Peoria mission, Father Marest says:

When the question came to be settled with regard to keeping the promise I had given the Peorias to go and live with them, the French and Indians there (at Kaskaskia) opposed it, probably because they were accustomed to my ways and were not pleased with the idea of a change. Father de Ville was therefore sent hither in my place. This Father, who had been but a short time with us, now makes it evident, by his zeal, by the talent he has for winning the Indians, and by the progress he makes among them, that God had destined him to that mission, of which He did not think me worthy.<sup>34</sup>

In 1719 Father de Ville went to Mobile on business of the mission, and especially to obtain from Governor Bienville some restrictions upon the lawless traders. He remained six months, during which time he ministered to the French and even accompanied their troops in the attack on Pensacola. On his return he was made Superior of the Illinois mission but was soon after attacked by a severe illness, which compelled him to spend the winter in Natchez. He died there on June 6, 1720.<sup>35</sup>

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<sup>32</sup> Marest to Germon. *Jesuit Relations*, Vol. 66, p. 255.

<sup>33</sup> *Church Records* of the Church of the Immaculate Conception, Kaskaskia, now in St. Louis University, St. Louis, translated in part by E. G. Mason and published in Vol. 4, Chicago Historical Collection; also published in Michigan Pioneer Collection, Vol. 5 (1882), p. 103.

<sup>34</sup> Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 291.

<sup>35</sup> Thwaites *Jesuit Relations*, Vol. 66, p. 341.

Father Jean Antoine (almost always called Joseph Ignatius) le Boullenger, S. J., came to the Illinois missions in 1719. His name first appears in the parish records at Kaskaskia in that year. In 1720 the mission was designated a church and the parish was divided. The Illinois country was until 1717 a part of the Canadian French domain, but in that year it was made a part of Louisiana and in December, 1718, Pierre Douge de Boisbriant arrived at Kaskaskia, commissioned to govern the province and erect a fort, which he completed in 1720. The fort was situated on the river about sixteen miles northwest of the town of Kaskaskia, and was named Fort Chartres. A village immediately grew up near the fort and a church was built and named St. Anne du Fort Chartres. Father le Boullenger became the first pastor and he was assisted by Father Joseph de Kereben, S. J. Father Nicholas Ignatius de Beaubois came to Kaskaskia as Vicar General of Bishop Henri Marie du Breuil de Pontbriand of New Orleans, and became pastor of the Church of the Immaculate Conception at Kaskaskia. In 1719 Father John Charles Guymonneau, S. J., was also in Kaskaskia and attending an Indian mission six miles inland from there.

Father le Boullenger was a man of great missionary tact and wonderful skill in languages. His Illinois catechism and instructions in the same dialect for hearing Mass and approaching the Sacraments were considered by other missionaries as masterpieces. To enable the latter to avail themselves of his labors he added a literal French translation. Father le Boullenger was pastor of St. Anne's until 1726.

Speaking of Father le Boullenger's work at the mission, Father Mathurin le Petit, in a letter to d'Avaugor dated New Orleans the 12th of July, 1730, said:

You would be astonished, as I myself have been on arriving at this mission, to find that a great part of our French are not by any means so well instructed in religion as are these neophytes. They are scarcely unacquainted with the histories of the Old and the New Testament. The manner in which they hear the Holy Mass and receive the sacraments is most excellent. Their catechism which has fallen into my hands, with the literal translation made by Father Boullenger, is a perfect model for those who have need of such works in their new missions. They do not leave these good savages to be ignorant of any of our mysteries, or of any of our duties, but attach them to the foundation and essentials of religion, which they have displayed before them in a manner equally instructive and sound. . . . But their assiduity and patience is abundantly recompensed by the blessings which it has pleased God to pour out upon their labors. Father le Boullenger has written me word that he is obliged, for the



second time, considerably to enlarge his church, on account of great numbers of savages who have each year received baptism.<sup>36</sup>

Father Nicholas Ignatius de Beaubois, S. J., was the first of the Jesuit Superiors in the Illinois missions from the Province of New Orleans. He became pastor of the Church of the Immaculate Conception in 1719, and after Father le Boullenger left St. Anne's in 1726, Father de Beaubois took charge there and so remained until 1735.

After a stay of some five or six years in the Illinois missions, Father de Beaubois became the central figure in a very important journey to the old world. He was commissioned by his Bishop to go to France and procure additional Priests for the Missions and a community of Nuns. In the discharge of this important mission Father de Beaubois took with him the Chief of the Mitchegamea Indians and three other Indian Chiefs, who were thoroughly civilized and devout Catholics. When Father de Beaubois appeared in Paris with these Indian Chieftains it is putting it mildly to say that he created a sensation. They were presented at Court and each received favors for keepsakes from the King. Countesses, marchionesses and duchesses bestowed gifts upon them, and they were harangued and feted at many notable functions.<sup>37</sup>

Father de Beaubois discharged his mission well, in that he secured a company of the Ursuline Sisters, who returned with him and established the Ursuline Community in New Orleans in 1727. He also brought back with him seven young Jesuit Priests to enter into the missionary field. Several of those Jesuits labored in the Illinois missions, and to the great satisfaction of Father de Beaubois the first American Nun was the daughter of one of his parishioners at Kaskaskia, Mary Turpin, who joined the Ursulines at New Orleans.<sup>38</sup>

As has been stated, Father Jean Charles Guymonneau was in charge of an Indian mission near Kaskaskia, of the same name.<sup>39</sup> He was from the Province of France; was born March 14, 1664,

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<sup>36</sup> Thwaites *Jesuit Relations*, Vol. 68, p. 211-213.

<sup>37</sup> Thwaites *Jesuit Relations*, Vol. 67, p. 341.

<sup>38</sup> Shea, *Church In Colonial Days*, pp. 568, 573, 580, 582.

<sup>39</sup> This mission has been a source of difficulty to some investigators. Father Watrin writing in 1764, says:

"At one and one-fourth leagues from the Illinois Savages, there was a French village also named Kaskaskia. For 44 years there had been in this village a parish which has always been governed by the Jesuits." Thwaites *Jesuit Relations*, Vol. 70, p. 233.



entered the Jesuit Order October 3, 1704, arrived in Louisiana in 1715, and died at the Illinois missions February 6, 1736. In a letter written by Father Mathurin le Petit to Father Francis Retz, General of the Society of Jesus, dated New Orleans, June 29, 1736, Father le Petit says:

The Louisiana mission has this year been deprived of two missionaries. On the 6th day of February Father Charles Guymonneau, of the Province of France, after twenty years spent in the Illinois missions, was carried off by an attack of pleurisy that lasted six days—to the regret of all, even of the Indians, whose nature he had already softened by the remarkable purity of his morals and the example of all his apostolic virtues.<sup>40</sup>

Father Joseph Francis de Kereben, who, we have seen, came to the Illinois missions as an assistant to Father le Boullenger at St. Anne's du Fort Chartres, and who later became Superior of the Jesuit missions in Illinois, was from the Province of France, born December 29, 1683, entered the Order August 27, 1703, arrived in Louisiana in 1716, and died in the Illinois mission February 2, 1728.<sup>41</sup>

Father John Dumas, S. J., came to the Illinois missions from New Orleans in 1727, and was one of the Priests that came over with Father de Beaubois. He was assigned to the Illinois missions immediately upon his arrival. Sommervogel conjectures that his stay in the Illinois missions extending to 1740, when he returned to France, where he taught Hebrew at Lyons for many years and wrote several mathematical and astronomical works. He died in 1770.<sup>42</sup>

Father René Tartarin, S. J., arrived at the Illinois missions in 1729. He also was one of the missionaries brought over by Father de Beaubois, and was shortly after his arrival assigned to the Illinois mission. Father Tartarin remained at Kaskaskia at least two or three years. He was from the Province of France, born January 22, 1695, entered the Order August 20, 1712, arrived in Louisiana July 23, 1727, and died in the Louisiana mission September 24, 1745.<sup>43</sup>

Father Etienne Doutreleau was another of the Jesuits who came to New Orleans with Father de Beaubois in 1727. He ministered in several of the lower Mississippi Valley missions, and was in the

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<sup>40</sup> Le Petit to Retz. Thwaites *Jesuit Relations*, Vol. 68, p. 309. See also *Ibid.*, p. 335.

<sup>41</sup> Thwaites *Jesuit Relations*, Vol. 71, p. 126 and 164.

<sup>42</sup> Thwaites *Jesuit Relations*, Vol. 67, p. 342 and Vol. 71, p. 168.

<sup>43</sup> *Ibid.* Vol. 67, p. 342.

Illinois missions from 1735 to 1741. Altogether he was in the Mississippi Valley twenty years, a part of which time he was at Post Vincennes and another part as chaplain of the hospital at New Orleans. He returned to France in 1747.

An account given by Father Mathurin le Petit in a letter dated from New Orleans, July 12, 1830, of the escape from assassination of Father Doutreleau is of great interest as showing the dangers to which the missionaries were exposed. At the time spoken of, there were several missions on the lower Mississippi, in one or more of which Father Doutreleau was engaged.

While on a trip from one mission to another, Father le Petit tells us of the tragic happening to Father Doutreleau.

This Missionary had availed himself of the time when the Savages were engaged in their winter occupations, to come to see us, for the purpose of regulating some matters relating to his Mission. He set out on the first day of this year, 1730, and not expecting to arrive at the residence of Father Souel, of whose fate he was ignorant, in time to say Mass, he determined to say it at the mouth of the little river of the Yazous, where his party had cabined.

As he was preparing for this sacred office, he saw a boat full of Savages landing. They demanded from them of what Nation they were. "Yazous, comrades of the French," they replied, making a thousand friendly demonstrations to the voyageurs who accompanied the Missionary, and presenting them with provisions. While the Father was preparing his altar, a flock of bustards passed, and the voyageurs fired at them the only two guns they had, without thinking of reloading, as Mass had already commenced. The Savages noted this and placed themselves behind the voyageurs, as if it was their intention to hear Mass, although they were not Christians.

At the time when the Father was saying the Kyrie eleison, the Savages made their discharge. The Missionary perceiving himself wounded in his right arm, and seeing one of the voyageurs killed at his feet, and the four others fled, threw himself on his knees to receive the last fatal blow, which he regarded as inevitable. In this posture he received two or three discharges. But although the Savages fired while almost touching him, yet they did not inflict on him any new wounds. Finding himself then, as it were, miraculously escaped from so many mortal blows, he took to flight, having on still his priestly garments, and without any further defense than an entire confidence in God, whose particular protection was given him, as the event proved. He threw himself into the water, and after advancing some steps, gained the pirouge in which two of the voyageurs were making their escape. They had supposed him to be killed by some of the many balls which they had heard fired on him. In climbing up into the pirouge, and turning his head to see whether any one of the pursuers was following him too closely, he received in his mouth a discharge of small shot, the greater part of which were flattened against his teeth, although some of them entered his gums, and remained there for a long time. I have myself seen two of them there. Father Doutreleau, all wounded as he was, undertook the duty of steering the pirouge, while his two companions placed themselves at the paddles. Unfort-



## Jesuit Missionaries in Illinois

Founder FATHER JACQUES MARQUETTE, S. J.  
(1673-1675)

### RESIDENT MISSIONARIES

CLAUDE JEAN ALLOUEZ 1675-1689.	SÉBASTIEN RALE <sup>1</sup> 1692-1694.
JACQUES GRAVIER <sup>2</sup> 1693-1706.	PIERRE FRANÇOIS PINET 1696-1704.
JULIEN BINETEAU 1697-1699.	PIERRE GABRIEL MAREST 1699-1715.
JEAN MERMET 1702-1716.	LOUIS MARIE de VILLE 1707-1720.
JEAN CHARLES GUYMONNEAU 1719-1736.	JOSEPH FRANÇOIS de KEREKEN 1719-1728.
JEAN ANTOINE le BOULLENGER 1719-1740.	NICHOLAS IGNACE de BEAUBOIS 1719-1735.
JEAN DUMAS 1729-1739.	RENÉ TARTARIN 1729-1745.
PHILIBERT WATRIN 1733-1763.	ÉTIENNE DOUTRELEAU <sup>3</sup> 1735-1741.
ALEXIS XAVIER GUYENNE 1736-1762.	LOUIS VIVIER 1750-1754.
JULIEN JOSEPH FOURRÉ 1749-1750.	JEAN-BAPTISTE AUBERT 1758-1764.

SÉBASTIEN LOUIS MEURIN  
1746-1777.

### VISITING JESUITS

Joseph de Limoges, Pierre François Xavier de Charlevoix, François Buisson, Michel Cuignas,<sup>1</sup> Paul du Poisson,<sup>2</sup> Mathurin le Petit, Jean Souel,<sup>2</sup> Michel Baudouin, Jean Pierre Aulneau,<sup>2</sup> Pierre du Jaunay, Antoine Sénat,<sup>3</sup> Jean-Baptiste de la Morinie, Claude Joseph Virot,<sup>2</sup> Julien Devernai, Nicholas le Febvre.

In Tribute to the Memory of the Most Heroic Men of Illinois.  
J. J. T.

<sup>1</sup> Killed by British and Indians. <sup>2</sup> Killed by Indians. <sup>3</sup> Shot several times by Indians but survived. <sup>4</sup> Imprisoned by Mascoutin and Kickapoo Indians, narrowly escaped being burned at the stake. <sup>5</sup> Burned at the stake by British and Indians.

## The Missionary

“Behold him on his way! the Brebiary  
Which from his girdle hangs, his only shield.  
That well worn habit is his panoply;  
That cross the only weapon he will wield.  
By day, he bears it for his staff afield;  
By night it is the pillow of his bed.  
No other lodging these wild woods can yield  
Than Earth’s hard lap, and, rustling overhead,  
A canopy of deep and tangled boughs far spread.”

—Robert Southey. English Poet Laureate  
in *A Tale of Paraguay*.

unately, one of them, at setting out, had his thigh broken by a musket-ball, from the effects of which he has since remained a cripple.

You may well imagine, my Reverend Father, that the Missionary and his companions had no thoughts of ascending the river. They descended the Mississippi with all the speed possible, and at last lost sight of the pirogue of their enemies, who had pursued them for more than an hour, keeping up a continual fire upon them, and who boasted at the Village that they had killed them. The two paddlers were often tempted to give themselves up, but encouraged by the Missionary, they in their turn made the Savages fear. An old gun which was not loaded, nor in a condition to be, which they pointed at them from time to time, made them often dodge in their boat, and at last obliged them to retire.

As soon as they found themselves freed from their enemies, they dressed their wounds as well as they could, and for the purpose of aiding their flight from that fatal shore, they threw into the river everything they had in their boat, preserving only some pieces of raw bacon for their nourishment.

It had been their intention to stop in passing at the Natchez, but having seen that the houses of the French were either demolished or burned, they did not think it advisable to listen to the compliments of the Savages, who from the bank of the river invited them to land. They placed a wide distance between them as soon as possible; and thus shunned the balls which were ineffectively fired at them. It was then that they began to distrust all these savage Nations, and therefore resolved not to go near the land until they reached New Orleans, and supposing that the barbarians might have rendered themselves masters of it, to descend even to the Blaize, where they hoped to find some French vessel provided to receive the wreck of the Colony.

In passing the Tonikas, they separated themselves as far as possible from the shore, but they were discovered and a pirogue which had been despatched to reconnoiter them, was not a long time in approaching. Their fear and distrust were renewed, and they did not decide to stop, until they perceived that the persons in that boat spoke very good French, when they overcame their fears, and in the weak state they were, gladly availed themselves of the opportunity to land. There they found the little French army which had been formed, the Officers compassionate and every way kind, a Surgeon, and refreshments. After recovering a little from the great dangers and miseries they had endured, they on the next day availed themselves of a pirogue which had been fitted out for New Orleans.

I cannot express to you, my Reverend Father, the great satisfaction I felt at seeing Father Doutréleau, his arm in a scarf, arrive after a voyage of more than four hundred leagues, all the clothes he had on having been borrowed, except his cassock. My surprise was increased at the recital of his adventures. I placed him immediately in the hands of brother Parisel, who examined his wounds, and who dressed them with great care and speedy success.

The Missionary was not yet entirely cured of his wounds, when he departed to act as Chaplain to the French army, as he had promised Messieurs the Officers, in accordance with their request. He endured with them the fatigues of the campaign against the Natchez, and there gave new proofs of his zeal, his wisdom, and his courage.

On his return from the Natchez, he came to recruit himself here for six weeks, which he found very long, but which appeared to me very short. He was impatient to return to his dear Mission, but it was necessary for me to fit him

out generally with everything proper for a Missionary, and he was obliged to wait for the escort which was going to the Illinois. The risks which they ran on the river during this insurrection of the Savages, induced Monsieur the Commandant to forbid voyageurs going in separate companies. He set out, therefore, on the 16th of April, with many others, in a body sufficiently large to relieve them from all fear of their enemies. I learned, in fact, that they had proceeded above the Akensas, without any accident.

The pleasure of seeing Father Doutreleau for the first time, and seeing him, too, after his escape from such imminent perils, was much impaired by the vivid grief I felt for the loss of two Missionaries, (Fathers Souel and Du Poisson lately killed by the Indians) with whose merit you were as well acquainted as myself. You know that to a most amiable disposition, they united the appropriate qualifications for apostolic men, that they were very much attached to their Mission, that they had already become well acquainted with the language of the Savages, that their earliest labors had produced great fruits, and they gave the promise of still greater results, since neither of them was more than thirty-five or thirty-six years of age. This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their Negroes and their effects, although it has very much deranged a Mission which had just commenced, and whose necessities you know better than any one else.<sup>44</sup>

Father Philibert Watrin, S. J., was for thirty years in the Illinois missions, coming in 1733 and remaining until the time that the Jesuits were banished in 1763. It is to Father Watrin that the Jesuits—and the whole world, indeed—owe the splendid vindication of the Priests of that Order and the refutation of the groundless charges under which they were stripped of their missions and driven from the country.<sup>45</sup>

Father Watrin was the Superior of the Illinois missions when the Louisiana Council adopted its lawless edict confiscating the property of the Jesuits and banishing them from the country.

Father Alexandre Francis Xavier Guyenne, S. J., was in the Illinois missions from 1736 to 1762, connected with the Church of the Immaculate Conception and the Indian village not far from there. He spent thirty-six years in the missions of the French territory. He had traversed the missions of the Alibamu, the Quapaw and the Miami. He was at Fort Chartres, and was everywhere respected as a man of rare virtue, of singular discretion, and of an inviolable attachment to the duties of a missionary. Though offered more honorable and easier station, he remained with his savages and by his constancy did much to preserve religion

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<sup>44</sup> Thwaites *Jesuit Relations*, Vol. 68, pp. 175 to 185.

<sup>45</sup> See Father Watrin's letter in full in Thwaites *Jesuit Relations*, Vol. 70, p. 213, and in Alvord and Carter, *The Critical Period*, III, Hist. Col., Vol. X, p. 62, et seq.



during the very unsettled times of his administration. He even did much to revive the fervor of the Christians by his untiring application to all the exercises. Four years before his death he was afflicted by a partial paralysis, which rendered him unable to move about, and a lung trouble which had been of long duration developed to such an extent that he could scarcely speak aloud. Nevertheless, he ceased not receiving at all times his devoted neophytes, who came from far and near to be instructed. He catechised and exhorted them, heard their confessions, and prepared them for Communion, and in the capacity of Superior of the house he used his power to relieve their poverty.<sup>46</sup>

Father Guyenne died in the Illinois missions in 1762.<sup>47</sup>

Father Louis Vivier, S. J., was in the Illinois missions for several years. He was born October 17, 1714, and became a Jesuit novice at the age of seventeen. Coming to New Orleans about 1749, he was promptly sent to the Illinois mission. He was there stationed at Kaskaskia for about four years and transferred to Vincennes late in 1753 or early in 1754. He died there October 2, 1756.

Father Vivier wrote several letters which have been preserved, in one of which he says, referring to the Illinois missions:

I usually reside in this mission (Prairie du Rocher) of savages with Father Guyenne, who acts as my master in the study of the Illinois language. The French cure under Father Watrin's charge is composed of more than four hundred French people of all ages and more than two hundred and fifty negroes. There is a third mission 70 leagues from here. It is much smaller. Father Meurin has charge of it.<sup>48</sup>

Father Francis John Baptiste Aubert was from the Province of Lyons, born March 1, 1722; entered the Jesuit Order September 7, 1739; arrived in Louisiana in 1754; came to the mission of the Immaculate Conception at Kaskaskia in 1758, and remained until January, 1764. In speaking of Father Aubert, Father Watrin says:

Three Jesuits, successively Cures of this parish, Father Tartarin, Father Watrin and Father Aubert, have employed for this purpose (the building of the new church at Kaskaskia in 1753) the greater part of what they obtained from their surplice and their Mass fees. When the cures have the consideration and the ornamentation of their church so much at heart, it is also probable that they do not fail in their other duties.<sup>49</sup>

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<sup>46</sup> Watrin. Thwaites *Jesuit Relations*, Vol. 70, p. 230.

<sup>47</sup> Ibid. Vol. 67, p. 342.

<sup>48</sup> Nov. 17, 1750, Thwaites *Jesuit Relations*, Vol. 69, p. 101. See note 1bid 290.

<sup>49</sup> Thwaites *Jesuit Relations*, Vol. 70, p. 233. See Note Ibid 71, p. 179.

Father Julien Joseph Fourré, S. J., came to New Orleans in 1747, and was assigned to the Illinois missions. His name appears on the records of the Church of the Immaculate Conception at Kaskaskia in 1749 and 1750. He died on his return voyage to France, February 19, 1759.

### THE LAST OF THE JESUITS

Father Sebastian Louis Meurin is called the last of the Jesuits, meaning that he was the last to remain after the order of banishment consequent upon the suppression of the Order, and it is fortunate that he was such a worthy representative of the Order. He came to the mission in 1746, stuck to his post until 1775, and died in the village of Prairie du Rocher in 1777, where his remains were buried.<sup>50</sup> Years afterwards, when the Jesuit Order had been re-established with the full approval of the Pope and another worthy Jesuit had come back into the State of Illinois and become the second Bishop of Chicago, Bishop Van de Velde, the good Bishop hunted out the grave of Father Meurin, took up his remains, and reverently laid them to rest in the cemetery of the Jesuit Seminary at Florissant, Missouri.<sup>51</sup> There his grave is marked by a modest slab which tells the story of his faithful services, and the admirer of his pure life and persevering endeavors can look upon the stone which marks his grave and contemplate with much satisfaction his holy career.

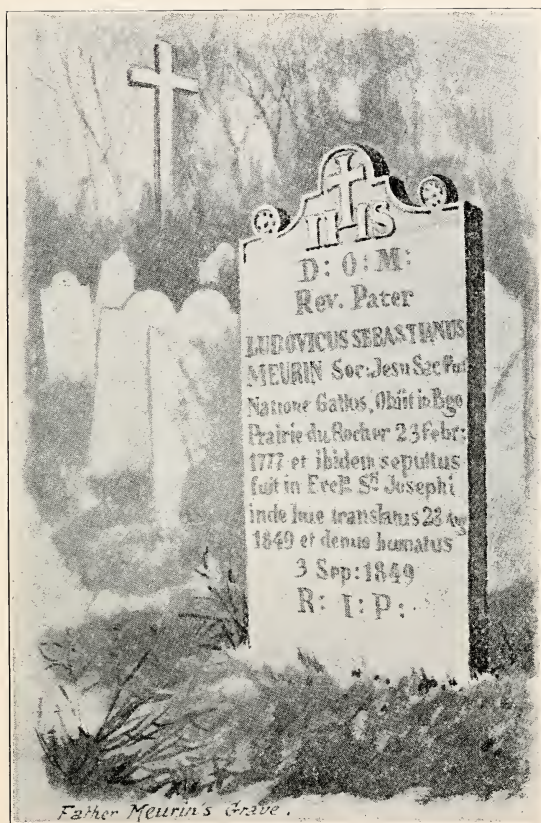
Such was the saintly founder and such the noble succession of Jesuits that planted the Church in Illinois and nourished it for the first hundred years and until they were rudely and violently torn from it.

During that time there were other worthy Jesuits who visited the Illinois country and ministered to religion while here, or encouraged their confreres or wrote of the country, whose memories deserve well of us; but here we can only call their names. Amongst

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<sup>50</sup> Thwaites *Jesuit Relations*, Vol. 70, p. 311 and Vol. 71, pp. 23 and 389.

<sup>51</sup> Under the window at the Gospel side of the altar near the old Church at Prairie du Rocher, built of logs, set upon a stone foundation, lay buried the remains of Father Sebastian Louis Meurin, the last surviving Jesuit Missionary of the West. When Provincial of the Jesuit Order, Father James Oliver Van de Velde had obtained permission to remove the body. Now as Bishop, he disinterred the remains. Finding the skeleton entire, he placed it in a fitting casket, and after conveying it to St. Louis, re-interred the remains at St. Stanislaus, the cemetery of the restored society at Florissant. Shea, *Catholic Church in the United States, 1808-1843*. p. 238.



Grave of Father Sebastian Louis Meurin "The last of the Jesuit missionaries in early Illinois." reinterred by Bishop James O. Vandeveld in the Jesuit cemetery, Florissant, Missouri.—From publication of Missouri Historical Society.



them were: Father Joseph de Limoges, Father Pierre François Xavier de Charlevoix, Father François Buisson, Father Michel Guignas, Father Paul Du Poisson, Father Mathurin le Petit, Father Jean Souel, Father Michel Baudoin, Father Jean Pierre Aulneau, Father Pierre du Jaunay, Father Antoine Senat, Father Jean Baptiste de la Morinie, Father Claude Joseph Virot, Father Julien Devernai and Father Nicholas le Febvre.

It should not be inferred that the Church died with the banishment of the Jesuits. Its work was taken up and vigorously prosecuted by noble priests of other orders and seculars, and the very Mission of the Immaculate Conception instituted by Father Marquette is a vigorous church at the present time.

What can be said of the result of the Missions in Illinois, according to Father Gravier in 1707:

Out of 2,200 souls who compose their village (that of the Kaskaskias then under Father Gabriel Marest) hardly forty may be found who do not profess the Catholic faith with the greatest piety and constancy.<sup>62</sup>

As indicating that the Indians persevered in the faith to a late date, it may be pointed out that on August 13, 1803, the United States government made a treaty with the Kaskaskia Indians which contained the following clause:

"And whereas the greater part of said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give, annually for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office and also to instruct as many of their children as possible in the rudiments of literature. And the United States will further give the sum of \$300.00 to assist the said tribe in the erection of a church."

Judge Charles I. Walker in an address before the Michigan Historical Society, addressing himself to this subject, and tacitly admitting that the Missionaries were not empire builders said:

But if they were not founders of empires, if they did but little or nothing toward the elevation of the Indian race and character, these men still have a proud place upon the historical page, which all readily concede. As discoverers and explorers they have few superiors. Persevering, self-denying, toil enduring, courageous, no obstacles discouraged, no privations disgusted, no hardships appalled, no dangers terrified. Contemptuous of threatened evil, they boldly placed themselves in the power of the untutored and unfriendly Indians, living with them in their dirty camps, partaking of their inconceivably filthy food, sleeping with them and their dogs, annoyed with their vermin, poisoned with their stench,

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<sup>62</sup> Gravier to Tamburini, Thwaites *Jesuit Relations*, Vol. 66, p. 121.

submitting meekly to the contumely of the haughty, and the insults and brutality of the mean. Calmly, persistently they braved the forced toil of paddling the canoe, or over sharp stones dragging its weight up foaming rapids, often wading waist deep in the water or plunging through ice and snow. Piercing winds, bitter cold, dire want, and terrific danger were among their common trials, yet they persevered with a ceaseless assiduity and untiring energy that no suffering could subdue. Industrious they traveled, anxiously they inquired, carefully they observed, and minutely, under every disadvantage, by the light of the glimmering camp fires, they committed the result of their travels, inquiries and observations to writing. They opened to France and the world a knowledge of the great Northwest, of these mighty lakes, noble rivers, beautiful prairies and extensive forests.

They were not only discoverers but they were pioneers in the pathway of civilization. Following in their footsteps came the trader, the voyager, the soldier, and ultimately the mechanic, the farmer, the merchant and the gentleman. Delightful French hamlets sprang up by the side of the mission station, and there was reproduced in the forest recesses of the Northwest a new and delightful edition of rural life amid the sunny vales and vine clad hills of France.

But the chiefest claim to admiration lies in their personal character, their apostolic zeal, their sublime and heroic virtues. Actuated by no love of glory, inspired by no hope of self aggrandizement, but panting with an earnest desire to save souls for whom Christ had died, and open the pathway to heaven to benighted heathen, they faced the untold horrors of a missionary life among wild, wandering, irreverent, brutal savages, and here developed, in the midst of trials the most severe, those christian graces of character to which our attention has been called, and that entitles them to rank among the christian heroes of the world. Success could have added nothing to the rich fragrance of their virtues.

It becomes us now to occupy the soil, enriched and made sacred by their tears, their toil, their suffering and their death not only to revere their memories, but to perpetuate them.<sup>52</sup>

The order of the Superior Council of New Orleans under which the Jesuits were torn from their congregations in Illinois, Indiana and Michigan, preceded by ten years the actual suppression of the Society by Pope Clement XIV, which was brought about by fraud and force August 16th, 1773. But when the prejudice and passion against the Jesuits (now conceded to have been aroused by unworthy people with more unworthy motives) subsided, the order was completely restored by a decree of Pope Pius VII of the date of August 7th, 1814. The Jesuit Province of St. Louis was established by Father Charles Van Quickenborne, S. J., in 1823. Father Van Quickenborne himself was a missionary and made frequent missionary visits to Illinois. Father Victor Pallaison, who in 1830 was pastor of Immaculate Conception at Kaskaskia—the very organization founded by

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<sup>52</sup> Judge Charles I. Walker, President of the State Historical Society of Michigan in *Michigan Pioneer Collections*, Vol. 8, (1885) p. 391.



Marquette—a few years later became a Jesuit. Rev. G. Walters, S. J., and Rev. Felix Verreydt, S. J., ministered to the faithful at Alton in 1837 and 1838, and Father Verreydt to those at Grafton in 1838. On February 11th, 1849, James Oliver Vandeveld, S. J., former Provincial of the Province of St. Louis, was consecrated Bishop of Chicago. The first Jesuit Church in Illinois after the restoration was the Holy Family, West Twelfth Street, Chicago, established in 1857, and the first pastor was the venerated Arnold Damen, S. J. Since that time the Jesuits have filled an important place in the Church ministry of the state.

*Chicago.*

JOSEPH J. THOMPSON

## CIVIL AND ECCLESIASTICAL JURISDICTION IN EARLY ILLINOIS

Illinois may justly be accepted as the cradle of Christianity, Catholicity and civilization of that vast interior portion of the United States, extending eastward and westward of the Mississippi River from its source to its mouth. When, in 1673, Father James Marquette, S. J., discovered this river, the present United States were but a vast wilderness, inhabited by a few roaming tribes of savage and pagan Indians. Some small settlements of Europeans hugged the shores of the Atlantic and Pacific Oceans and the Gulf of Mexico, and between these distant boundaries and the Great Lakes to the North, the first heart throbs of Christianity beat in Illinois and the first seed of civilization was planted there.

Marquette's exploration was a spiritual quest, the salvation of the souls of our pagan aborigines, to which he had dedicated his noble life. When he named and dedicated America's great Father of Waters to the Immaculate Conception, he consecrated to Christianity and Catholicity the vast country laved by its waters and that of its tributaries. But Illinois was specially destined to become its center and radiating point. By an admirable Providence Marquette's return voyage deviated from his descent. Then he had merely skirted the State's long western riparian coast. Now he ascends the Illinois River, enters the state and halts when he meets the Kaskaskia tribe of Indians, dwelling on the river, near the site of the present city of Utica. From his lips the Gospel of Christ is proclaimed and by his hands the sacrament of grace is administered the first time.

This is our State's first and greatest distinction, which characterizes it as the cradle of Christianity and the foundation of civilization, between the Oceans, the Gulf and the Great Lakes.

In this vast territory, Illinois for an entire century remained the bulwark of Christianity and civilization. Within her confines were located the ancient missions and settlements of the Immaculate Conception of the Kaskaskias, founded by Marquette on the Illinois River in 1673, and transferred south to the Kaskaskia River in 1700 by the Jesuits, James Gravier and Gabriel Marest. Besides the Indian Mission of the Kaskaskias on the Kaskaskia River, the French mission of the same title, about three miles distant therefrom, was

founded in 1720, also by the Jesuits. At Cahokia as early as 1699, an Indian and a French Mission of the Holy Family were established, the former by the Jesuits, Julien Binneteau and Francis Pinet, and the latter by Father St. Cosme of the Seminary or Foreign Missions. The Jesuits and the Fathers of the Seminary both claimed the Cahokia Missions. The dispute was referred to an ecclesiastical commission in France and decided in favor of the Priests of the Seminary, June 4, 1701. Father Pinet and the Tamarois Indians had, however, joined the Kaskaskia Indians before the decision arrived. Around Fort de Chartres, the parish of St. Anne du Fort de Chartres was founded in 1720 by the Jesuit Father Ignatius le Boullenger. Later two other missions were attached to the parish Church of St. Anne. At that time the most sanguine hopes were entertained about the mineral wealth of this new country. Philippe Renault, formerly a banker in the city of Paris, France, arrived at Fort de Chartres in 1720, as Director General of Mines of the Company of the West. He had brought with him two hundred and fifty white miners and artisans and five hundred negro slaves from the Island of San Domingo. He located his village for these miners about five miles north of Fort Chartres, on a large grant of land conceded to him in 1723. The town was named St. Philippe and the Church which was erected there, probably at this time, was dedicated to our Lady of the Visitation, and was attended from St. Anne. When the mission of St. Josephs was founded cannot be approximated with any certainty. The village was established in 1733 by Jean St. Therese Langlois, a nephew of Boisbriant, Commandant of the Illinois Country. This village is only three miles from Fort de Chartres. There was a church there previous to 1765, and in that year the parish registers of St. Anne refer to it as still attached to St. Anne. It is possible that a chapel was built there as early as 1733.

Situated upon the very fringe of the boundary rivers of Illinois were located the missions and settlements of Vincennes founded by the Jesuits in 1702 and of St. Genevieve founded about 1730, which because of their position and the interchange of missionaries, are to be considered part of the group of Illinois Missions.

It seems probable that all of these Missions were founded by the Jesuits. We have mentioned the contention about the establishment of the Mission at Cahokia and we concede an uncertainty about the founders and the time of the establishment of the Missions at St. Philippe and Prairie du Rocher.

Since the establishment of Christianity in Illinois, the territory of the present state passed under the government of various ecclesiastical and civil jurisdiction. A survey of these will be of special interest and importance for the initial number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, especially during this state Centennial year, when a general perspective of Catholic activity will facilitate a comprehension of the Catholic History of the State.

From the day of Marquette's discovery in 1673 until the year 1763, Illinois and the vast territory east and west of the Mississippi was a possession of France and its civil government was under the jurisdiction of France. The language, customs, and institutions of the Illinois settlements were French, and the priests who labored in these missions were French. They were the Jesuits and the Fathers of the Foreign Missions or Seminary of Quebec. They solely remained in charge of the Illinois Missions until Sept. 24, 1763, when the Jesuits were banished by the French Council of New Orleans, which harbored a hatred against English Supremacy. Forget du Verger, the last of the priests of the Seminary departed with them, fearing the same action against himself. LaSalle, who was not friendly to the Jesuits, attempted to establish the Recollects of the Order of St. Francis in Northern Illinois, before the Kaskaskia Indians were transferred south and whilst they were under the pastoral care of the Jesuit Allouez, but their hopes of success were soon blasted. The ferocious Iroquois Indians were assailing the Illinois tribes, and the Recollects departed.

The Jesuits remained in exclusive control of Kaskaskia and the Fathers of the Foreign Missions of Cahokia. The pastor of Cahokia always possessed the distinction of Vicar-General of the Illinois Country, whilst the Jesuits were under their own superior, at first living among them, after 1717, at New Orleans. St. Anne and its attached missions at St. Philippe and Prairie du Rocher, probably founded and first attended by the Jesuits, from 1743 also were in charge of the Fathers of the Foreign Missions. After the Jesuit superior was located at New Orleans the Jesuits ceased to come to the Illinois Country by way of Canada and arrived by way of New Orleans. They were more successful in the Indian Missions than the Fathers of the Foreign Missions. The most successful and permanent mission of the latter in the Mississippi Valley was that at Cahokia.

No civil or political changes disturbed the spiritual administration of these missions until 1763. The long conflict between France and England for the control of North America ended in that year,

when France by the Treaty of Paris ceded to England, Canada and all of her possessions east of the Mississippi River. In the previous year the territory west of the Mississippi River had been ceded by France to Spain by the Treaty of Fontainebleau.

As far as any action of the Church is concerned the ecclesiastical jurisdiction remained unchanged for the present. The Diocese of Quebec yet extended over the newly acquired Spanish and English possessions. On the west side of the Mississippi River the Spanish authorities, jealous of England's ambitions, would not recognize the bishop of Quebec. Father Meurin, after his return following the banishment, and during his residence at St. Genevieve, was promptly cited by the Spanish Commandant for publishing a jubilee announcement of the bishop of Quebec. Louisiana or the west side of the Mississippi through Spanish influence now passed under the successive jurisdictions of the Diocese of Santiago in Cuba, and thereafter the Diocese of Louisiana and the Floridas 1793-1826, when the diocese of St. Louis was erected.

Illinois, however, remained a part of the diocese of Quebec. The English authorities raised no question. Quebec was located in their possessions. The English did not, however, get possession of Illinois until 1765. This permitted the French New Orleans Council to enter Illinois in 1763, now English territory, and to execute the decree of banishment against the Jesuits. Forget du Verger, the last priest of the Foreign Missions stationed at Cahokia, left with the Jesuits. This hostile action would have been frustrated, if the English had been on the ground. The English officers immediately reported the lack and the need of priests in Illinois, and welcomed Father Meurin, when he left St. Genevieve, after being cited by the Spanish Commandant.

Fifteen years after the cession of Illinois by France to England another political and civil change disturbed the regained tranquility of Illinois. When George Rogers Clark in 1778 captured Kaskaskia, he took possession of the Country in the name of Virginia, to which it remained attached until 1784. It was then ceded to the United States and became a part of the United States Territory. This change in no way affected the ecclesiastical jurisdiction. Illinois still remained within the Diocese of Quebec.

On June 9, 1784, by a decree of the Propaganda de Fide of Rome, the newly federated United States became also a separate ecclesiastical division, and the Very Reverend John Carroll was appointed Prefect Apostolic.

Thus ended a more than a century's ecclesiastical attachment of Illinois to the diocese of Quebec, previously the Vicariate Apostolic of Canada. The bishops of Quebec who occupied the see during this time were, Francois de Montmerency Laval, 1658-1688; Jean Baptiste de St. Vallier, 1688-1727; Louis Francois de Mornay, 1727-1733, and his coadjutor Pierre Herman Dosquet, who resigned in 1739; Francois Louis Pourray de l'Auberivière, 1839, who, however, died a few days after he reached Quebec; Henri Marie de Pontbriand, 1714-1760; and Jean Olivier Briand, 1766-1784.

For a short time after the establishment of the Prefecture Apostolic of the United States a confusion existed about the ecclesiastical jurisdiction over Illinois. Father Pierre Gibault, the only priest at that time in the Illinois Country, was Vicar-General of the Bishop of Quebec, who had not been informed of the change of jurisdiction. Bishop Carroll sent Father de St. Pierre. Each priest reported to his respective bishop the ecclesiastical status. A cordial exchange of letters between Bishop Carroll and the Bishop of Quebec, Jean Francois Hubert, who had been pastor at Cahokia in 1778, effected a reference of the cases to Rome. The reply of May 5, 1788, placed Illinois under Bishop Carroll. Fortunately Father Gibault was not recalled.

On April 8, 1808, four new dioceses were created in the United States, New York, Philadelphia, Boston, and Bardstown. The latter extended over the States of Kentucky and Tennessee and comprised also the entire Northwest Territory, which extended over the present States of Ohio, Indiana, Michigan, Wisconsin and Illinois. About half of Arkansas, Missouri, Kansas and Iowa were also attached.

Benedict Joseph Flaget, the first bishop of Bardstown (Louisville) was, however, not consecrated until November 4, 1810, and did not arrive at Louisville until May 9, 1811. In the entire Northwest Territory he had then but one priest at Detroit and one at Kaskaskia.

After the Louisiana territory was acquired by the United States in 1803 by purchase from France, it also became a part of the Prefecture Apostolic of the United States under Bishop Carroll, and on September 18, 1818, Louis William du Bourg became bishop thereof, residing at New Orleans. Missouri thus also became a part of his jurisdiction. Du Bourg came to St. Louis to reside there January 5, 1818, accompanied by Bishop Flaget. He had been at Rome the previous year, and returned by the port of Bordeaux June 28, 1817, accompanied by five priests, four subdeacons, and eleven Seminar-



ians. At the Barrens, now Perryville, Mo., he at once established the Seminary of the Lazarists, or Congregation of the Missions, with Fathers Andreis and Rosati. This Seminary became also a benediction to Illinois parishes and missions. We find their names subscribed to the registers of parishes extending from Cairo to Cahokia. Long years of distinguished missionary work in Illinois are to be credited to a number of them. On account of local difficulties in New Orleans, he requested Rome to transfer his see to St. Louis, located in the northern portion of Louisiana. With Bishop Flaget of Bardstown he arrived there August 13, 1822. On June 22, 1823, Very Reverend Joseph Rosati was appointed his coadjutor. Du Bourg returned to New Orleans and Rosati resided at St. Louis. Mention is made of this here because both Du Bourg and Rosati officiated in the missions of western Illinois, although still in the diocese of Bardstown. It was more convenient for them and agreeable to Flaget. On June 26, 1826, Rosati was appointed bishop of St. Louis and administrator of the diocese of New Orleans, vacated by the resignation of Du Bourg. Moreover, because of the indefiniteness of boundary lines of dioceses, Rome advised the Bishops of the United States to appoint their neighboring bishops their coadjutors. While western Illinois *de jure* still belonged to the diocese of Bardstown, it was *de facto* administered by the bishop of St. Louis. Rosati was a careful documentarian, and a wealth of material of his time is preserved in the archives of the St. Louis diocese, much of it relating to Illinois. Out of it may be unearthed valuable data of the early Catholic history of our State. Bishop Rosati wrote to Rome in 1834, that since the western half of Illinois had been hitherto cared for by the Ordinary of St. Louis, it would be expedient to attach it to the Diocese of St. Louis. This was done when the Diocese of Vincennes was created and to Vincennes was assigned the eastern part of Illinois.

A document in the archives of the St. Louis Archdiocese dated Rome, June 17, 1834, clearly defines the line of division between eastern and western Illinois. The line extended northward from Fort Massac, in Massac County, along the eastern boundaries of the Counties of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby, Macon, to the large rapids of the Illinois river which lie 8000 paces above the city of Ottawa in LaSalle County, and from there a straight line to the northern boundary of the State.

During the time that eastern Illinois was within the Diocese of Vincennes the bishops of that diocese were, Simon Gabriel Bruté until 1839, and his successor Célestine de la Hailandière, and of the

western part of Illinois, within the Diocese of St. Louis, Joseph Rosati, C. M., D. D., until his death in Rome, September 25, 1843.

As early as May, 1843, the Plenary Council of Baltimore recommended to Rome the formation of the Diocese of Chicago, which was favorably received, and on November 28, 1843, this diocese was created. Its boundaries coincided with those of the State of Illinois. The bishops of Chicago, who now presided over the entire State, were William Quarter, D. D., who was consecrated March 10, 1844, and died April 10, 1848; James O. Vandevelde, D. D., who was consecrated February 11, 1849, and was transferred to Natchez, July 29, 1853, and Anthony O'Regan, D. D., who was consecrated July 25, 1854.

The fertile soil of Illinois, repeatedly referred to in the Catholic Directories under the various Illinois missions, had invited a strong influx of Catholic settlers, and the necessity of establishing a new diocese in the Southern half of the State was satisfied by the creation of the Diocese of Quincy, July 29, 1853. The complaint was made to Rome that Quincy was located in the extreme northwestern part of this new diocese, and it was recognized by the transfer of the see to Alton, January 9, 1857. The line of division was the northern limit of the Counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Coles and Edgar.

Rev. Joseph Melcher Vicar-General of St. Louis, was appointed the first bishop of Quincy and administrator of the diocese of Chicago, vacated by the transfer of Bishop Vandevelde. Father Melcher declined the honor, although he later became bishop of Green Bay. During the vacancy it seems that the diocese of Chicago was administered by Bishop Henni, of Milwaukee, and the diocese of Quincy by Archbishop Kenrick, of St. Louis.

Very Rev. Anthony O'Regan, C. M., of the Seminary at Carondelet, near St. Louis, was appointed bishop of Chicago but declined. The bishop of Milwaukee found it too difficult to further administer the diocese of Chicago, and Archbishop Kenrick of St. Louis, authorized by Rome, sent Father James Duggan to Chicago to administer that see, and on May 3, 1854, so informed the clergy of Chicago. The Diocese of Quincy continued to be administered by Archbishop Kenrick. Rome now by a *Mandamus* insisted on O'Regan's acceptance of the Diocese of Chicago, and the Diocese of Quincy again reverted to the administration of Chicago. After Rome transferred the seat of the new Diocese from Quincy to Alton, in 1857 Father Peter Damian Juncker, of Cincinnati, who was recommended by the

Plenary Council of Baltimore, was consecrated on April 26, 1857, the first bishop of Alton.

A rapid development of northern Illinois followed, which again necessitated a division of that diocese in 1877 by the creation of the diocese of Peoria. The first bishop of this diocese, John Lancaster Spalding, was consecrated May 1, 1877.

A division of the diocese of Alton, the southern half of the State, followed ten years later, January 7, 1887, when the diocese of Belleville was created. Very Rev. John Janssen, Vicar-General and administrator of the diocese of Alton was consecrated its first bishop, April 25, 1888.

The boundary lines of these dioceses thus far had crossed the State from east to west but on September 23, 1908, the larger portion of the extreme northwest part of the State was assigned for the new diocese of Rockford, and on September 28, 1908, the auxiliary bishop of Chicago, Peter James Muldoon, D. D., was appointed the first bishop.

Of the original territory of the diocese of Chicago, which comprised the entire state at the time of its creation, there remain but six Counties at the extreme northeast corner of the state. The archdiocese of Chicago, however, exceeds greatly in Catholic population, churches, schools and institutions, clergy and religious any other diocese of the state.

What a stupendous growth since the first bishop of the United States, Carroll of Baltimore, assumed the spiritual government over Illinois, and found but one priest there, the patriot Pierre Gibault and three parishes, Kaskaskia, Cahokia and Prairie du Rocher. Illinois to-day has more dioceses than it had parishes then, and more bishops than it had priests a century ago, when it became a State of the Union. What a grand Centennial Record!

*Belleville.*

REV. FREDERICK BEUCKMAN

#### HISTORICAL SOURCES OF THIS ARTICLE

*The Parish Registers of the Immaculate Conception of Kaskaskia; Parish Registers of St. Anne du Fort de Chartres and of St. Joseph's, Prairie du Rocher; Shea, Discovery and Exploration of the Mississippi Valley (New York, 1853); History of the Catholic Missions Among the Indian Tribes, 1529-1854 (New York); The Catholic Church in Colonial Days (New York, 1886); The Life and Times of Archbishop Carroll (New York, 1888); Bruener, Kirchengeschichte Quincys (Quincy, 1887); Griffin, Catholics and the American, Vol. I (Ridley Park, Pa., 1907); Thwaites, Jesuit Relations, Vols. LXIV-LXXII; Catholic Directories, 1812-1817-*

1833-1918; *Illinois Historical Collections*, Vol. II; *Cahokia Records*, 1778-1790; Vol. V, *Kaskaskia Records*, 1778-1790; Vol. X, *The Critical Period*, 1763-1765; Vol. XI, *The New Regime*, 1765-1767; *Catholic Encyclopedia*, Vol. XII, *Diocese of Quebec*; Vol. II, *Diocese of Baltimore*; Vol. IX, *Diocese of Louisville*; Vol. XIII, *Diocese of St. Louis*; Vol. III, *Diocese of Chicago*; Vol. I, *Diocese of Alton*; Vol. XI, *Diocese of Peoria*; Vol. II, *Diocese of Belleville*; Vol. XIII, *Diocese of Rockford*; *History of the Diocese of Belleville*, by Rev. Frederic Beuckman, pp. 1-96; *The Ancient Indian and French Missions in Illinois*, 8vo Edition. This history is still in preparation. It will contain the detailed page references to sources, also to the contents of this contribution to the REVIEW.

## SOURCES OF CATHOLIC HISTORY IN ILLINOIS

The Catholics of Illinois are to be congratulated on the launching of a journal devoted to the history of their Church in the Mississippi Valley. Long has such an organ been needed, for the history of the work of the Church both in pioneer days and during the more complicated conditions of recent times has been distinctly notable. Yet because the sources of information have been not easily accessible to the ordinary scholar of history, the story of the deeds of the Church is in many periods most obscure as compared with the history of other phases of our past development. Should the efforts of those back of this new journal be crowned with the success they merit, a notable contribution to the understanding of our present by the illumination of our past will have been made.

There is one error into which historical magazines and historical writers devoted to the study of local history or to limited phases of development are particularly likely to fall; against this error I trust a word of warning may not be amiss. It is the too great glorification of the past generations concerning which they write. The men of the past were just as human as we are today and were just as liable to error as are their descendants. To raise them to the skies by extravagant praise is to forget the true ideals of the science in which we have engaged our efforts. Truth, and more truth, is the motto blazoned on the banner of the historian. No country, no region, no sect is magnified by attempting to screen the truth from the eyes of the world, for truth has a habit of coming out in the field of history far more surely than in the realm of crime.

This error of which I am writing is a most common one among all Americans. We are prone to apotheosize our dead. Washington and Lincoln have ceased to be men and have been placed on thrones in the clouds where they are probably most uncomfortable in their purple and ermine robes and their heavily studded crowns—very human as they were in real life. What we do with the more notable men we do with the whole population of the past. The pioneers have been so etherealized that it is difficult to think of them enjoying

their corn whiskey and rolling out their round oaths as they actually were wont to do. The men and women of the frontier lived on a plane of civilization considerably below that of their descendants. Homespun and calico do not clothe any greater virtues than do silk and satin. There has been here in America a very general advance in living conditions and in culture since the days of the colonies, and historians must bear that fact constantly in their minds if they would paint in correct colors their pictures of the past.

There is but one basis for good historical work and that is the collection of all the sources of information. The Catholic Church has rich storehouses of sources in her archives, always better preserved than those of the Protestant churches, and from these her historians can draw much information that is needed for the proper interpretation of America's past. A systematic publication of Catholic source material is a most urgent desideratum. The late Martin I. J. Griffin did a great work in making public so much of this material in his *Catholic Historical Researches*, and the *Catholic Historical Review* recently established at Washington promises to become an important factor in the historical field. Search for the sources, and search again, and then publish without change, without elimination, and without suppression, resting confident that in the end the whole truth is the best truth.

As an illustration of the errors which may arise from attempting interpretation without full possession of the material I will repeat a story which I have told before but which will be particularly interesting to the readers of this REVIEW.

As you know, Kaskaskia was one of the French villages of Illinois founded at the beginning of the eighteenth century and the chief settlement in these far western lands for over a hundred years. So far as we know there had been no persistent effort made to find its records before the secretary of the Chicago Historical Society made a famous journey of discovery. He reported—incorrectly as it proved—that all the documents were lost, but he did return with one record book which had been kept by John Todd, county lieutenant of the county of Illinois which was created by an act of the Virginia legislature after George Rogers Clark occupied the county during the Revolutionary War. In this record book Mr. Mason discovered copies of two documents issued by John Todd in the year 1779; an order for a guard to accompany a condemned slave named Moreau to Cahokia and a warrant for the execution of another slave named Manuel. The latter was to be burned at the stake on the bank of the Mississippi River near Kaskaskia. Mr. Mason connec-



ting these documents with a story of a witchcraft panic that had been handed down by another historian, suggested that the two negroes were put to death for the practice of voodooism or witchcraft. He also drew the attention of his readers to the fact that the death warrant issued against Manuel had been crossed out in the record book and suggested that John Todd, county lieutenant of the county of Illinois, was ashamed of the act and therefore wished to obliterate the record of it.<sup>1</sup>

So much for Mr. Mason's story. A little later Theodore Roosevelt, who among other occupations has dabbled in history, wrote at some length upon this episode. His account is as follows:<sup>2</sup>

Yet there are two entries in the proceedings of the creole courts for the summer of 1779, as preserved in Todd's "Record Book," which are of startling significance. To understand them it must be remembered that the creoles were very ignorant and superstitious, and that they one and all, including, apparently, even their priests, firmly believed in witchcraft and sorcery. Some of their negro slaves had been born in Africa, the others had come from the Lower Mississippi or the West Indies; they practised the strange rites of voodooism, and a few were adepts in the art of poisoning. Accordingly, the French were always on the lookout lest their slaves should, by spell or poison, take their lives. It must also be kept in mind that the pardoning power of the commandant did not extend to cases of treason or murder,—a witchcraft trial being generally one for murder,—and that he was expressly forbidden to interfere with the customs and laws, or go counter to the prejudices of the inhabitants.

At this time the creoles were smitten by a sudden epidemic of fear that their negro slaves were trying to bewitch and poison them. Several of the negroes were seized and tried, and in June two were condemned to death. One, named Moreau, was sentenced to be hung outside Cahokia. The other, a Kaskaskian slave named Manuel, suffered a worse fate. He was sentenced "to be chained to a post at the water-side, and there to be burnt alive and his ashes scattered." These two sentences, and the directions for their immediate execution, reveal a dark chapter in the early history of Illinois. It seems a strange thing that, in the United States, three years after the Declaration of Independence, men should have been burnt and hung for witchcraft, in accordance with the laws and with the deci-

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<sup>1</sup> Edward G. Mason, "Col. John Todd's Record-Book" in *Fergus Historical Series*, 12:49-68, reprinted in his *Chapters from Illinois History*, 250-279. This record book itself is printed in *Early Chicago and Illinois*, 289-316 (*Chicago Historical Collections*, 5). See also John Reynolds, *Pioneer History of Illinois* (1852 ed.) 143.

<sup>2</sup> Roosevelt, *Winning of the West*, 3:39 (New York, 1906 ed., Works of Theodore Roosevelt, Vol. X).

sion of the proper court. The fact that the victim, before being burned, was forced to make "honorable fine" at the door of the Catholic church, shows that the priest at least acquiesced in the decision. The blame justly resting on the Puritans of seventeenth-century New England must likewise fall on the Catholic French of eighteenth-century Illinois.

Unfortunately for Mr. Roosevelt's description of the burning of a witch in Catholic Illinois, the minutes of the courts that tried the negroes in question have been discovered, and from these we find that the two negroes were tried for poisoning their master and mistress. Their guilt was proved; the sentence of the Kaskaskia court was that that Manuel should be burned at the stake,—a sentence that was in strict accordance with the ruling law of Virginia which demanded such a penalty in the case of the murder of a master by his slave. The custom of Catholic Illinois was not even taken into consideration.<sup>3</sup>

We now come to the crossing out of the warrant in the record book which Mr. Mason explained as due to the tender conscience of John Todd, county lieutenant. The explanation of this peculiar act was simple when there was found another warrant issued later, by the terms of which the sentence against Manuel was changed from burning at the stake to death by hanging. Of course Todd crossed out the warrant which was no longer to be executed. With the full evidence before us what shall we say of Mr. Roosevelt's judgment concerning "the blame" that "must likewise fall on the Catholic French of eighteenth-century Illinois"?

The work possible for Catholic historians in the field of western history is extensive. The harvest is rich enough for many laborers. The ultimate truth concerning the period of French discovery and settlement is still to be written in spite of the fact that the greatest genius in American historiography devoted his life to the subject. Even Francis Parkman could not say the final word. Since his day many sources of information have been made available giving all scholars equal opportunity to make their own interpretation. A careful study might change very considerably the present view of La Salle's activities, for instance, in particular his relation to the Jesuits; for Parkman's glorification of that explorer seems in many ways exaggerated. The Library of Congress is having copied for it the documents in the National Archives of France. The Illinois His-

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<sup>3</sup> Alvord, *Cahokia Records*, 12-21 (*Illinois Historical Collections*, 2); John G. Shea, *Life and Times of the Most Rev. John Carroll*, 190 (*History of the Catholic Church in the United States*, 2).

torical Survey of the University of Illinois is collecting nearly all available material on the history of Illinois during the French period; other institutions in the West are doing the same.

Besides the French source material available, there has recently been much work done among the archives of Spain, and the Carnegie Institute, of Washington, has published an account of these unused sources. During the past year the Illinois Historical Survey has bought a large number of copies of documents in Spain, and they contain an enormous amount of new information for the research student.

It is no longer sufficient, therefore, for the modern historian of Kaskaskia and Cahokia to turn to the pages of Parkman and Shea and tell again in his own words the story of these romantic villages. This sort of history writing—the repetition of a story already told in what we call secondary works in contradistinction to original sources—is all too common. A new interpretation of old sources, or an interpretation including new material alone can justify the historian in breaking into print.

It is to be hoped of course that the writers for the ILLINOIS CATHOLIC HISTORICAL REVIEW will not limit their research to the eighteenth century, romantic as the period is, for in comparison with the events of the nineteenth and twentieth century these early episodes are trivial. Unfortunately too many historians of the West have in the past seemed to harbor the impression that history ends with the year 1800, when as a matter of fact western history had just begun in that year. The greatest fact in the history of the United States, more tremendous by far than the Civil War, is the conquest of the great west by the white population during the nineteenth century. Instead of writing our history during the first half of the last century in terms of the Civil War, with the perspective implied by such a conception, we western historians must take our stand on the crest of the Rocky Mountains and as from a look-out watch the advance of the great multitude of the western army in its occupation of the basin of the Mississippi.

In this magnificent battle with the forces of the wilderness Catholics have played a conspicuous part. The names of Father de Smet and his associates should be, though they are not, household words in American history. Many of the foremost fur-traders who went out from St. Louis into the Far West were Catholics, and their activities could well be drawn upon for studies for this new REVIEW.

Here again, however, we are limiting ourselves to the beginnings of things. What the eighteenth century is to the Old Northwest

and the Old Southwest the first half of the nineteenth century is to the trans-Mississippi region. Origins always attract the historian by their remoteness and romantic element, but that is not the most fertile field in which to work. The settlement of our people upon any area, the creation of new communities, though not so romantic, is the great problem of the historian. All through the West the Catholic priests have been working indefatigably in the cause of better living among our growing communities from the earliest beginnings to the present day. Here is an unlimited number of problems for investigation: the formation of new social centres, the new developing society, the fight for better living conditions, the education of the new citizens who have come to America from Europe and found homes in this new country.

This last problem offers a most interesting field for Catholic investigators. Just as the Jesuit Fathers were among the first pioneers to visit the Mississippi basin in its primitive conditons and to tread the first trails through the wilderness, so Catholic priests have been pioneers in the work among our foreign population, and to them has been given the opportunity, very frequently, of guiding the footsteps of these new citizens along the thorny paths that lead to true Americanism. So may the theme of this new REVIEW be the winning of the West too, but a winning of the West in a broader significance than is usually given to the term in the annals of pioneer days. May it mean also the winning of the West over the hearts and souls of the countless multitude who have sought our soil in the hope of making conditions better for their children.

In performing this task, truth must always be the guiding star, to be followed whithersoever it may lead. Boldness in research and broadness of view in interpretation must be the ideals. Source material must be gathered from the ends of the world, if necessary, and made public without fear of misinterpretation or prejudice. New fields of research must be opened up. New scholars must be encouraged to undertake investigations, and finally, in the reading public there must be developed a discriminating judgment, a willingness to face facts even if temporarily unpleasant, for the love of truth.

CLARENCE WALWORTH ALVORD, Ph. D., F. R. Hist. S.  
*Editor-in-Chief of the Illinois Centennial History*

# ILLINOIS' FIRST CITIZEN—PIERRE GIBAUT\*

## I. THE PATRIOT. II. THE PRIEST.

## III. THE VICTIM OF INJUSTICE AND INGRATITUDE.

### I. GIBAUT THE PATRIOT.

Very Reverend Pierre Gibaut became the Vicar-General of the Bishop of Quebec in the Illinois country, and resident pastor of the parish of the Immaculate Conception of the Blessed Virgin Mary at Kaskaskia in 1768.

Father Gibaut was American born.<sup>1</sup> He was one of the early patriots that was native to the soil, his birth occurring at Montreal, April 7, 1737. He was raised and educated on American soil.<sup>2</sup> He was ordained a priest in 1768, and immediately upon being ordained was sent to this region with the consent and upon the request of General Gage and the English authorities.<sup>3</sup>

He was but thirty-one years old when he came to this new wild region, and devoted himself to the spiritual leadership of the frontier inhabitants. At that time his labors were directed as well to the shepherding of the Indian flock as to the guidance of white men. How eagerly he was sought by the red children of the forest is indicated

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\*The writer is of opinion that America owes more to Father Gibaut in connection with the acquisition of the territory northwest of the Ohio River, than to any other pioneer who resided in that territory prior to the close of the Revolutionary war. That he was an exemplary priest and wholly guiltless of even the few and trifling derelictions which malice and envy have inspired the prejudiced and malignant to voice against him; and finally that his signal services were wholly unrequited during his lifetime, and his memory was shamefully neglected after his death. In these papers an attempt is made to fairly present the record of his life, and the reader is asked to judge if the estimate above expressed is borne out by the facts, and if so, should not something be done to right the recognized wrong.

<sup>1</sup> Peter Gibaut, son of Peter Gibaut and Mary St. Jean Tanguay. *Repertoire*, p. 124.

<sup>2</sup> Father Gibaut was educated at the Seminary of Quebec from the education fund derived from the rents of the Cahokia, Illinois Mission property, the "Hotel de Ville," amounting at that time to 333 livres (livre equaled 20 cents) annually. Cardinal Taschereau,—*Histoire de Seminaire de Quebec inedité*. Rev. P. Gibaut to Bishop Briand.

<sup>3</sup> Permit dated June 1, 1768, Mss. in Library of Chicago Historical Society.



by the fact that while upon his way to the Illinois country, he was earnestly besought by the Indians at Michilimackinac to remain amongst them, and during his stay of over a week, he was occupied with the confessions of the Indians until late every night in order to accommodate all.<sup>4</sup>

It was the original purpose that Father Gibault should take up his residence at Cahokia and minister to the Tamaroa Indians, but Kaskaskia being a more prominent place and the resident pastor, Father Louis Muerin, being old and inactive, he removed to Cahokia and Father Gibault was established in Kaskaskia.<sup>5</sup>

The inhabitants of Kaskaskia were then in a very disturbed condition, not alone civilly but religiously. The echo of the trouble involving the Jesuit order in the old country, had reached America, and influenced by the dominant party in Louisiana, the French people in the Illinois country had become worldly, and, it is stated, many of them had ceased attending church.

The young Canadian priest entered upon his duties with zeal and energy and by having prayers every night in the church and instructions four times every week, he revived faith and devotion. From Kaskaskia he traveled to the other villages and hamlets and sought out the Catholics everywhere in his neighborhood. The English soldiers in the garrison from the Eighteenth Royal Irish Regiment were chiefly Catholics, and with the consent of the British authorities, Father Gibault ministered to them as chaplain. He gathered up the scattered remnants of religion and knitted the people into a homogeneous community. He not only established good relations between the people of the Illinois country, French, Americans, and even Indians, but exchanged courtesies with the Spaniards across the Mississippi, and in the second year after reaching his new mission, dedicated the little wooden chapel which had been erected at Paincourt, as it was then known, St. Louis, as we now know it.<sup>6</sup>

His ministrations extended all the way to Vincennes on the Wabash, where the eighty or ninety families who dwelled there had not seen a priest since Father Devernai was carried off in 1763, and

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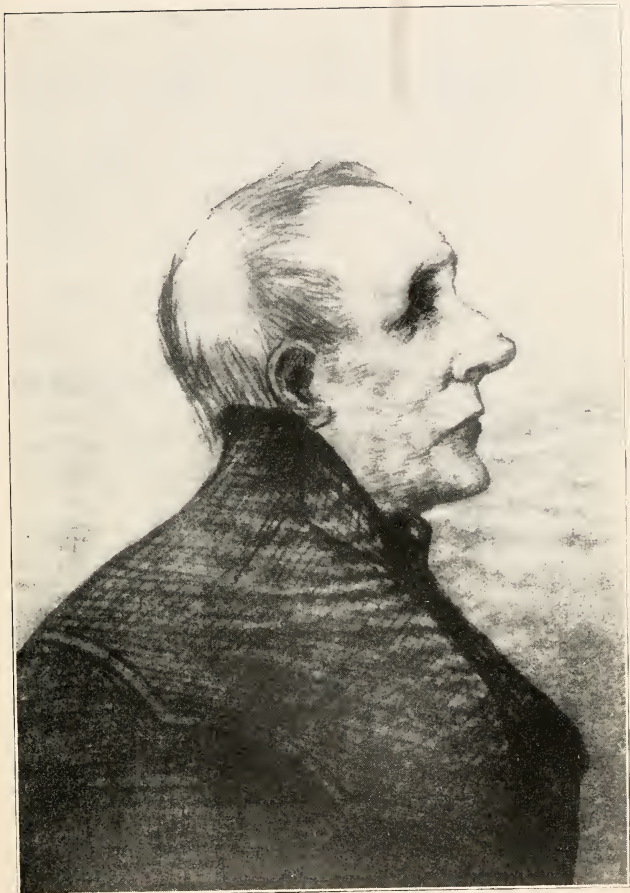
<sup>4</sup> Father Gibault to Bishop Briand, February 15, 1769. *Registre de Michilimackinac*, July 23, 1768.

<sup>5</sup> Father Gibault to Bishop Briand, February 15, 1769. *Registre de l'Eglise Paroissiole de l'Immaculée Conception de Notre Dame des Kaskaskias*.

<sup>6</sup> Father Gibault to Bishop Briand, January 15, 1769; *Pennsylvania Packet*, October 5, 1772; Doherty, *Address on the centenary of the Catholic Church in St. Louis*, p. 6, St. Louis 1876.

Shepherd, *History of St. Louis and Missouri*, pp. 19, 20.





V. REV. PIERRE GIBAULT

Vicar-General of the Bishop of Quebec for Illinois from 1768 to 1788, and the leading resident of the territory Northwest of the Ohio River in the movement for American Independence.



to the St. Joseph River, Peoria, Ouaitanon and other points, frequently visiting Detroit.<sup>7</sup>

We have a picture of this saintly young man within a few years after his ordination to the priesthood, starting off on a perilous journey from Kaskaskia to Vincennes. He cannot take passage on a Pullman and travel in state, as ministers of the most modest pretensions of the present day may do. He must dress himself in the rudest of home-spun, cover his head with the skin of some wild animal, captured in the wilder forests, mount a horse and take care that the flintlock gun and pair of pistols, which are an essential part of his equipment, be in good order. It was so accoutered that the young priest started from Kaskaskia to Vincennes in the winter of 1769-70. Hostile Indians lined the trace. During the short time he had been in the new country, twenty-two of his people had fallen victims to the Indians, yet he pursued his way, re-civilized the people of Vincennes, and for some years passed his time between the settlements in what we now know as Illinois and Indiana, doing good wherever he went, and loved and respected by all who knew him.<sup>8</sup>

Finally the time comes when the great work which he had done amongst his humble people is to be of transcendent value to the new country which was being born. By authorization of the Government of Virginia, George Rogers Clark set out for the conquest of the military posts on the western frontier, and as is well known, his ragged and exhausted army got possession of Kaskaskia on July 4, 1778.<sup>9</sup>

Each circumstance of Father Gibault's connection with the conquest or winning of the Illinois country from the English domination, has, in view of claims made for him as an influential factor in securing American supremacy in the territory Northwest of the Ohio, become of special interest, and an examination of all that has been written down relative thereto will shed light upon the truth or justice of that claim.

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<sup>7</sup> English, *Conquest of the Northwest*, p. 187.

<sup>8</sup> Shea, *History of the Catholic Church in America*. Vol. II, pp. 124-128.

<sup>9</sup> For Clark's instructions relating to the expedition against the western posts see *George Rogers Clark Papers*, III. Hist. Col. Vol. 8, pp. 35, 36, 37. See also Butler's *Kentucky* (ed. of 1834) pp. 394-395; *Clark's Campaign in Illinois*, pp. 95-97, Henry's *Patrick Henry*, Vol. I, pp. 585, 586, 588.

## THE CAPTURE OF KASKASKIA.

Let us first of all read Clark's own statement of what happened when he appeared with his followers before Kaskaskia:

In the evening of the fourth of July in the evening we got with in a few miles of the Town where we lay untill near dark, keeping spies a head, after which we continued our march and took possession of a House where in a large Family lived on the bank of the Kaskias River about three Quarters of a Mile above the Town where we were informed that a few Days before the people were under arms but had concluded that the cause of the alarm was without foundation and that at present all was quiet that there was great number of men [in] Town but that the Indians had gently left it. We soon procured a sufficiency of Vessels that the man [had] in care to convey us across the River and formed the party into three Divisions. I was now convinced that it was impossible that the Inhabitants could make any resistance as they could not now possibly get notice of us time enough to make much resistance my object now was to conduct matters so as to get possession of the place with as little confusion as possible but to have it even at the loss of the whole town not perfectly relying on the Information we got at the House as he seemed to Vary in his information and [a noise?] was Just heard in Town which he informed us he supposed was the Negroes at a Dance & c with one of the Divisions I march of to the Fort and ordered the other two into different Quarters of the Town, that if I met with no resistance at a certain signal, a gentle shout was to be given and certain part was to be immediately possessed and men of each detachment that could speak the French Language to Run through every street and proclaim what had happened and inform the Inhabitants that every person that appeared in the streets would be shot down this disposition had its desired effect and in a very little time we had complete possession and every Avenue guarded to prevent any escape to give the alarm to the other Villages in case of opposition Various orders had been Issued not worth mentioning I don't suppose a greater silence ever Reigned among the Inhabitants of a place than did this at present not a person to be seen, not a word to be heard by them for some time, but designedly the greatest noise kept up by our Troops through every quarter of the Town and Patrols continually the whole night round it as Intercepting any information was a Capital object and in about two Hours the whole of the Inhabitants was disarmed and Informed that if one was taken attempting to make his escape he would be immediately put to death. Mr. Rochblave was secured but as it had been some time before he could be got out of his Room I suppose it was in order to inform his Lady what to do I suppose to secure his Public Letters &c as but few were got his chamber not being Visited for the night she had full opportunity of doing but by what Means we never could learn. I don't suppose among her Trunks—although they never were examined she must have expected the loss of even her cloaths from the Idea she entertained of us several particular persons was sent for in the course of the Night for information &c but got very Little except what we already knew except from the conduct of several person then in Town there was reason to suppose that they were inclined to the American Interest that a great number of Indians had been and was then in the neighborhood of Kaskaskia 60 Miles from this that Mr. Sere a principal

merchant one of the most inveterate Enemies we had left this place a few Days past with a large Quantity of furs for Michilimackinac & from thence to Quebec from [which] he had lately arrived that he was then in St. Louis the Spanish Capital that his Lady and Family was then [in] Town with a very considerable quantity of goods which would [be useful to the troops] pointing out many other Individuals &c I amediately suspected what those informers aimed at that of makeing their peace with me at the expence of their Neighbors my situation Required too much caution to give them much satisfaction I found that Mr Sere was one of the most Eminent men in the Country of great influence among the people I had some suspicion that his accusers was probably in debt to and wished to Ruin him but from observation I had made from what I had heard of him, he became an object of consequence to me that perhaps he might be wavouring in his oppinion Respecting the contest that if he should take a desisive part in our favor he might be a valuable acquisition. in short his Enemies cause me much to wish to see and as he was then out of my power I made no doubt of bringing it about through the Means of his Family having them then in my power I had a guard Amediately placed at his House his stores sealed &c as well as all others Making no doubt but that when he heard of this he would be extreemly anxious to get an interview

Messrs Rd Winston and Danl Murry who proved to have been in the american interest by the mor[n]ing of the 5th had plenty of Provisions paired after the Troops had regaled themselves they whare withdrawn from within the Town and posted in distant position on the Borders of it and every person had been expressly forbid holding any conversation with the Inhabitants all was distrust their Town in compleat possession of an Enemy whome they Entertained the most horrid Idea of and not yet being able to have any conversation with one of our people even those that I had conversation with was ordered not to speak to the Rest after some time they were informed that they walk frely about the Town after finding they was busy in conversation I had a few of the principal malitia officers put in Irons without Hinting a Reason for it or hearing any thing they had to say in their own defence the worst was now expected by the whole I saw the Consternation the Inhabitants ware in and I suppose in Imagination felt all they experienced in Reality and felt myself perfectly disposed to act as an arbiter between them and my Duty after some time the Priest got permission to wait on me he came with five or six Elderly Gentn with him How ever shocked they already ware from their present situation the addition was obvious and great when they entered the Room whare I was siting with other Officers a dirty savage appearance as we had left our Cloath at the River we ware almost naked and torn by the Bushes and Bryers they ware shocked and it was some time before they would Venture to take seats an longer before they would speak they at last was asked what they wanted the priest informed me (after asking which was the principal) that as the Inhabitants expected to be separated never perhaps to meet again they beged through him that they might be permitted to spend some time in the church to take their leave of each other (I knew they expected their very Religion was obnoxious to us) I carelesly told him that I had nothing to say to his church that he might go their if he would if he did to inform the people not to venture out of the Town they attempted some other Conversation but was informed that we was not at leisure they went off after answering

me a few questions that I asked them with a very faint degree that they might totally discouraged from pe[titioning] again as they had not yet come to the point I wanted—the whole Town seem to have collected to the Church Infants was Carried and the Houses Genly left without a person in them without it was such that cared but little how things went and a few others that was not so much allarmed order was given to prevent the soldiers entering a house they Remained a considerable time in the church after which the priest and many of the principal men came to me to Return thanks for the Indulgences shewn them and begged permission to address me farther on a subject that was more dear to them than any thing else that their present situation was the fate of war that the loss of their property they could reconcile but was in hopes that I would not part them from their families and that the women and chidren might be allowed to keep some of their Cloaths and a small Quantity of provisions that ware in hopes by Industry that they might support them that their whole conduct has been Influenced by their Comdts whome they looked upon themselves bound to obey and that they ware not certain of being acquainted with the nature of the American war as they had but litle opportunity to inform themselves that many of [them had] frequently expressed themselves as much in favour of the Americans as they dare do in Short they said every thing that could be supposed that Sensible men in their allarming situation would advance all they appeared to aim at was some lenity shewn their women and families supposing that their goods would appease us. I had sufficient Reason to believe that their was no Finess in all this but that they really spoke their sentiments and the height of their expectations. This was the point I wished to bring them to— I asked them very abruptly whether or not they thought they were speaking to savages that I was certain they did from the tenor of their conversation did they suppose that we ment to strip the women and children or take the Bread out of ther mouths or that we would condesend to make war on the women and Children of the Church. that it was to prevent the efution of their Comdts and Enemies that caused us to visit them, and not the prospect of Plunder that as soon as that object was obtained we should be perfectly satisfied that as the King of France had joined the Americans their was a probability of their shortly being an end to the War (this information very apparently effected them) they ware at liberty [to] take which side they pleased with out any dred of losing their property or having their families distressed as for their church all religians would be tolerated in america and that so far from our Intermeddling with it that any Insult offered to it should be punished and to convince them that we were not savages and Plunderers as they had conceived that they Might return to their Families and inform them that they might conduct themselves as utial with all Freedom and without apprehension of any danger that from the information I had got since my arrival so fully convinced me of their being Influenced by false information from their leaders that I was willing to forget every thing past that their friends in confinement should amediately Released and the guards with drawn from every part of the Town except Sercs [The home of Cerre] and that I only required a compliace to a-proclamation I should amediately issue &c this was the substance of my Reply to them they wished to soften the Idea of my conceiving that they supposed us to be savages and plunderers that they had conceived that the property in all Towns belonged to



those that Reduced it &c &c I informed them that I new that they ware taught to believe that we ware but little better than bar[bar]ians but that we should say no more on the subject that I wish them to go and Relieve the anzeiety of the Inhabitants their Feelings must be more easily guessed than expressed they Retired and in a few minutes the Scene was changed from an almost mortal dejection to that of Joy on the extream the Bells Ringing the Church crow[d]ed Returning thanks in short every appearance of Extravagant Joy that could fill a place with almost confution.<sup>10</sup>

It clearly appears from this statement that there was no resistance offered to Clark's invasion, nor is there a single expression of dissent. Clark has the inhabitants cowering and trembling before him and Father Gibault the most terrified of all, but it is very hard to give full credit to this highly colored statement which would make abject cowards of these sturdy frontiersmen who, with their forebears, had established one of the foremost settlements then in America, governed it for one hundred years, and made their city the greatest in the territory later known as the United States, west of the Allegheny Mountains. They habitually lived with their weapons in their hands, so to speak, and had already participated in the defeat of the English army under the command of George Washington at Fort Necessity.<sup>11</sup>

Clark was given more or less to what is nowadays called "bluffing" and inclined to bravado both in speech and in action. As is well known, the Frenchman, except when otherwise especially trained or purposely restrained, is highly expressive, and especially so in his relations with those who are not familiar with, or do not understand his language. He supplements his speech with gestures and attitudes, frequently very emphatic, and Clark may have mistaken the Frenchmen's expressive attitude for fear.

To anyone who knows anything about the missionary spirit, it sounds ridiculous to assert that a missionary priest was terrified in a physical sense. The very fact of becoming a missionary in savage lands is conclusive proof of a total disregard of physical suffering or death. Of what had Pierre Gibault to be afraid? Suffering to him would have been but a temporal penance which he would

<sup>10</sup> Illinois Historical Collections. V. 8, *George Rogers Clark Papers*, James Allen James, p. 227-232.

<sup>11</sup> "Kaskaskians saw George Washington march out of Fort Necessity and tramp back to Virginia. Kaskaskians shot at him on Braddock field; Kaskaskians were at Quebec and saw Wolf storm the Heights of Abraham and die gloriously on that field where the lillies of France in the New World were eaten up by the English lion." *Old Kaskaskia Days and Ways*, Stuart Brown in Pub. 10, *Illinois State Historical Library*, p. 137.

perform with satisfaction, and death but a release from a life of extreme hardship. Physical danger was no new experience to Father Gibault. In 1777, we are told by Shea, he thrice fell into the hands of the Indians, escaping with his life only on his promising not to reveal their presence in the neighborhood, and after the time of the conquest we learn from the same author that:

In 1788 he narrowly escaped with his life, his missionary journeys increasing in danger as the Indians became more and more hostile. Massacres of the French were constant and on one occasion the Sieur Paul Disruijsseaux was killed and Sieur Bonvouloir wounded so near the courageous priest that he was all covered with their blood.

If he showed deep concern, it was only for the welfare of his people, whose fate at the hands of these rough, ignorant strangers he could not foretell, especially if the newcomers proved hostile to the settlers.

Clark's accounts indicate that he considered the inhabitants, including the priest, ignorant, and in a way, intimates that their great terror was in part due to their ignorance. Here again he is apparently much mistaken. There were perhaps at that time but few people in the territory now known as the United States, superior intellectually to Pierre Gibault. George Rogers Clark was a child in intellect as compared with him. Gibault had traveled, was highly educated, a gifted orator, a man of great experience and in every respect greatly the superior of George Rogers Clark or any of his followers. Many of the French inhabitants were men of singular ability and broad experience, very far above George Rogers Clark in ability and intellect, and far superior to the people amongst whom all of Clark's previous life had been spent in Virginia and Kentucky. As a fact, in no place in the territory that became the United States, away from the Atlantic seaboard, had so much progress been made as in Kaskaskia.

In view of all these facts, Clark's intimations that the inhabitants and Pierre Gibault were panic-stricken and terrorized do not appear plausible.

Professor Clarence Alvord, who has made perhaps the most particular examination of the incidents connected with the taking of Kaskaskia says:

Clark's description of the fear into which the people of Kaskaskia were thrown by the appearance of his band on the night of July 4th and 5th, 1778 may be discounted.<sup>12</sup>

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<sup>12</sup> Alvord, *Kaskaskia Records*. Introduction to Vol. V. Hist. Col. p. XXXII.

But he appears inclined to think that the priest may have been scared; at any rate that

The impression made on the mind of Clark by the personality of the priest was that of timidity.<sup>13</sup>

That Gibault was polite and deferential and did not bellow and blaspheme as was quite usual with men of that period is not conclusive proof that he was fearful.

Clark himself in other writings furnishes evidence which tends to prove that Father Gibault was not terrified. In a letter to George Mason covering much the same ground as his *Memoir*, Clark, in telling about Father Gibault says:

The priest that had lately come from Canada had made himself a little acquainted with our dispute. . . . .and was rather prejudiced in favor of us.<sup>14</sup>

And with reference to how the inhabitants felt upon the subject, he tells Mason in the same letter that:

The inhabitants told me that one of their townsmen was enough to put me in possession of that place (Cahokia) by carrying the good news that the people would rejoice.<sup>15</sup>

In other words, the inhabitants of Kaskaskia were joyful over the turn affairs had taken and wanted to spread the glad tidings to their friends at Cahokia, and knew their people so well that they assured Clark that the inhabitants of Cahokia would also rejoice.

Clark says:

However I did not altogether choose to trust them and dispatched the Captain [Bowman] attended by a considerable number of the inhabitants who got into the middle of the town before they were discovered the French gentl'n calling aloud to the people to submit to their happy fate which they did with very little hesitation.<sup>16</sup>

It was in this manner that Cahokia was taken possession of in Clark's name for the Virginia Colony, and in his grandiloquent way Clark tells us again (in his *Memoir*):

That he [Bowman] was authorized to inform them that they were at liberty to become either Americans as their friends at Kaskaskia had or that did not chuse it might move out of the cuntry except those that had been ingaged in inciting the indians to war Liberty and Freedom &c hozaing for the Americans

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<sup>13</sup> *Ibid.*

<sup>14</sup> *George Rogers Clark Papers*. Vol. 8. Ill. Hist. Col. p. 121.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

rang through the whole town the Kaskaskias gentn dispersed among their Friends in a few hours the whole amicably [arranged] and Majr Bowman snugly Quartered in the old British Fort.<sup>17</sup>

Clark in his *Memoir* again tells us that Father Gibault was favorable to the American cause, and advises us that he, Clark, knew that fact before he reached Kaskaskia. He says:

From some things that [I] had learnt [I] had some Reason to suspect that Mr. Jebault the Priest was inclined to the American Interest previous to our arrival in the Cuntrey.<sup>18</sup>

It is worth while here to consider how Clark could know this fact, and every possibility of prior communication with Kaskaskia becomes of interest in endeavoring to determine that question.

It will be remembered that Clark, as he says, sent spies to Kaskaskia, but he states that he had no information other than that given him by those spies twelve months prior. He does state, however, that while they were upon the march:

One Jno Duff and a party of Hunters coming Down the River was brought too by our Boats they ware men formerly from the States and assured us of their happiness in the adventure their surprise having been owing to their not knowing who we ware they had been but latrely from Kaskaskias and was able to give us all the Inteligence we wished for.<sup>19</sup>

It is of course possible that Jno Duff, whose proper name apparently was John McElduff, told Clark that Father Gibault and the inhabitants were in favor of the American cause, and it is certainly most probable.

Duff and his party told Clark:

that they hoped to be Received as partakers in the Enterprise and wished us to put full confidence [in] them and they would assist guides in conducting the party &c this was agreed to they prooved Valuable men the acquisition to us was great as I had had no Inteligence from these posts since the Spies I sent twelve months past.

Again it will be remembered that when the band appeared near Kaskaskia they:

Took possession of a house where a large family lived on the bank of the Kaskaskias river about three quarters of a mile above the town.<sup>21</sup>

where he got certain information and where too:

<sup>17</sup> *George Rogers Clark Papers*. Vol. 8. Ill. Hist. Col. p. 233.

<sup>18</sup> *Ibid.* 237.

<sup>19</sup> *Ibid.* 225.

<sup>20</sup> *Ibid.* 226.

<sup>21</sup> *Ibid.* 227.



FORT GAGE IN KASKASKIA. FORTIFIED JESUIT COLLEGE

The Jesuit College, established in 1721, appropriated and fortified by the British when they got possession of the territory after the treaty of Paris (1763). It was this fort that was taken by George Rogers Clark, July 4, 1773. By Courtesy Illinois Historical Library, Jessie Palmer Weber, Librarian.





we soon found a sufficiency of vessels that the man [had] in care to convey us across the river.<sup>22</sup>

He could, of course, have learned the attitude of Father Gibault from this family.

It has been surmised, and some historians have stated it as a fact, that there were friendly persons in Kaskaskia, who not only sent out the hunters McElduff and others to meet Clark and advise him, but also made arrangements to have the boats in waiting for his band when they arrived, and also for guides to pilot the soldiers to and through the fort to Rocheblave's quarters. Much of this is borne out by what Clark says in his *Memoir*. As is well remembered he said:

Messrs Rd Winston and Danl Murray who proved to have been in the american interest by the mo[r]ning of the 5th had plenty of provitions prepared.<sup>23</sup> of which the troops availed themselves etc.

There are, of course, many accounts of Clark's capture of Kaskaskia, some of them legendary, and others perhaps imaginary. There is the popular legend that Clark interrupted a dance in progress at the fort and told the participants they might go on with the dance, but to remember that they were now dancing under the American and not the British flag. There is a statement by Cauthorn, who conversed with men of that generation, which runs as follows:

In accounts originating from Clark and his command, it is stated that when his (Clark's) small force appeared before the walls of the town of Kaskaskia, from indications observed, they feared they would meet with resistance, but a Catholic priest opened the gates of the fort and approached General Clark and had an interview with him. This priest was undoubtedly Pierre Gibault the patriot priest of the west. The priest returned to the fort and advised the admittance of the stranger, and soon after, the gates were opened and General Clark entered the fortified town and the bloodless capture of Kaskaskia was accomplished without firing a gun or losing a man, even before the British Commander was aware of the fact.<sup>24</sup>

The "fort" by the way, was the Jesuit College building which was taken over by the government after the Jesuits had been driven away. It was enclosed by logs planted on end in the ground after the fashion of the stockades of that early day and the interior was transformed into quarters for the governor or commandant and officers.

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<sup>22</sup> *Ibid.*

<sup>23</sup> *Memoir, George Rogers Clark Papers*, Vol. 8, Ill. Hist. Col. p. 229.

<sup>24</sup> Cauthorn, *A History of Vincennes*, pp. 86-87.

In his Introduction to the *Kaskaskia Records*, Dr. Alvord, one of the most painstaking students of history in the entire country, reviews at considerable length the probability of Clark's prior knowledge of conditions at Kaskaskia and the question as to whether the residents of Kaskaskia were in sympathy with the movement to gain the country to the American cause. Mr. Alvord inclines to the idea that Thomas Bentley was the leading sympathizer, if there were such, but we think the evidence more favorable to Patrick Kennedy, Daniel and William Murray, Father Gibault and Richard Winston. Mr. Alvord's statement is most interesting, however, and will bear reproduction. He says:

The more one studies the history of the Illinois country previous to and during the Revolutionary War, the more important appear the commercial activities of the resourceful Thomas Bentley. Almost nothing is known of his early career. He went from London, probably soon after the French and Indian War, to West Florida, where he established a store at Manchac. From here he traded in furs up the Mississippi. The date when he transferred his headquarters to Kaskaskia is unknown; but since his name does not appear in the early British records, that event was probably not earlier than the seventies. From his first appearance in Kaskaskia, he seems to have managed a successful and profitable business. In 1777, when he married Marguerite Bauvais, he established his position in the community on a firm basis by allying himself with one of the richest and most important French families in the Illinois country.

Bentley was primarily a merchant, seeking first of all his own interests, which would no doubt have prospered had not the war between the colonies and Great Britain offered him a favorable opportunity for scheming, in which his mind seems to have taken peculiar delight. In this he was actuated solely by motives of self-interest, and he attempted to play off one party against the other for his own profit. His letters printed in this volume and elsewhere prove his adeptness in double dealing and the unreliableness of his own statements. A man of his character would take good care to cover all traces of his duplicity, particularly when he was so carefully watched by the suspicious British agent, Rocheblave, so that it is not surprising that the evidence of his relation to Clark's expedition against the Illinois country is difficult to find today. Although proofs which may have once existed are no longer extant, there are indications of some interference on his part at this important crisis in the affairs of Illinois. These do not furnish an absolute proof, but are of such a character that they are worth bringing together in the hope that some document may later turn up which will either establish or disprove the fact.

The external circumstances of which there can be no doubt are these. One of the chief needs of the revolting colonies was gunpowder, which they had hitherto imported from England. With the closing of this source of supply, it became necessary to purchase it elsewhere; and this need gave occasion for one of the boldest undertakings in western annals. On July 19, 1776, Captain George Gibson of the Virginia line and Lieutenant William Linn set out from Fort Pitt for the purpose of negotiating a purchase in New Orleans. There

arose in that city some difficulties with the Spanish commandant on account of the neutrality laws, difficulties which were happily overcome; and the gunpowder was purchased through the aid of Oliver Pollock, the agent of Virginia.

With forty-three men in several barges Lieutenant Linn departed from New Orleans, September 22, to return with a cargo of 9,000 pounds of powder. On account of the lateness of the season, the party wintered at the Arkansas Post. In the spring the Americans started again northward and reached the mouth of the Ohio on March 3, 1777, and passed up that river to their destination in safety.

The problem to be investigated in connection with this expedition is comprised in these questions: Did Thomas Bentley's boat meet the Americans; and, if it did, was a message concerning the defenceless condition of Kaskaskia sent to Kentucky or elsewhere by Bentley; did Bentley invite the Americans to occupy Illinois; and was this message conveyed to George Rogers Clark? With the exception of the first, no one of the questions can be definitely answered.

The fact that Bentley's boat actually met the Americans near the mouth of the Ohio appears to be sufficiently proved by the testimony given before the Court of Enquiry established by Rocheblave. If it is thought that the principal witness was influenced by Rocheblave to swear falsely, other testimony that is unimpeachable exists. Captain Gibson had returned from New Orleans by the sea and gave notice of the expected arrival of Lieutenant Linn. On January 28, 1777, Colonel Dorsey Pentecost instructed Captain William Harrod to go down the Ohio to the assistance of Linn. In his letter he wrote: "If you should not fall in with Captain Linn (who superintends and Conducts the said Cargo) before you arrive at the mouth of the Ohio, I think it will be necessary that you pass up the Mississippi to the Kaskaskias Village, where you will make inquiry & probably meet with Captain Linn with his Cargo." This would prove that some kind of aid or communication was expected from Kaskaskia. Another piece of evidence points to Bentley and his friends. In a memorial to the Virginia Legislature in 1781, Bentley's faithful follower and henchman, Daniel Murray, asserted that his brother William, a well-known supporter of the American cause, sent him a letter from New Orleans by George Gibson. This must have been in 1776 or 1777, for William Murray only left Kaskaskia for New Orleans in the former year. The probable time when the letter was brought was in 1777; and it must have been carried by Linn's boat to the Ohio and conveyed by Bentley's boat to Kaskaskia.

Although Bentley's boat met Linn at the mouth of the Ohio, did it convey information about the defenceless condition of Illinois and an invitation to occupy the country? This second part of the problem offers greater difficulties, because the evidence is more inferential in character. First of all comes the testimony of Bentley himself. On June 18, 1783, a petition from him was presented to the Virginia House of Delegates, "setting forth that he was an inhabitant of Kaskaskia, and by early endeavors to support the American cause, sustained great injury in his property and personal liberty from the British, that he is now greatly indebted for contracts actually made for the good of the service, and praying relief." If the statement is worthy of credence at all, Bentley suffered for his services to the American cause at the hands of the British. This aid could have been given only in the spring of 1777, when his boat met Linn at the mouth of the Ohio, for shortly afterwards he was arrested and taken to Canada and endured the suffering for which he has asked reparation. In

a memorial to the British authorities Bentley swears that the Americans forcibly seized some corn from his boat; but even if there was a real sale, it was hardly of sufficient merit to be called "endeavors to support the American cause," so that it is probable that the above allusion is to other services.

The Virginia officers, who accompanied Clark to Illinois, evidently regarded themselves under some obligation to Bentley; for, as soon as they had captured Vincennes in the spring of 1779, Captain Bowman and Clark's secretary, Jean Girault, wrote to the British authorities concerning his release. Such an act would be indeed strange, if Bentley was simply an English merchant without interest in the American struggle, as he claimed. For such a man the Virginians would have little regard; but their act is easily explained, if he had been the means of conveying the information to them that made their undertaking successful. Possibly the guarded statement of Captain Rogers in 1781 concerning the services of Bentley to the state may be also taken as evidence from a similar source.

The last witness to be summoned is Philippe de Rocheblave, British agent in Illinois. In 1780 he asserted that one man had been responsible for the fall of the Illinois country, and that one was Thomas Bentley. This is certainly prejudiced testimony, but his statement reveals his firm conviction that Bentley had played the traitor to the British cause and had been instrumental in bringing the Virginians to Illinois.

The third part of the problem is the most difficult to solve and the result most doubtful. Did Bentley's message concerning the condition in the Illinois country reach George Rogers Clark?

First of all it is to be noticed that Clark never hinted at such a communication in any of his accounts or personal letters concerning the event; but, instead, he always laid great stress on the ignorance of everybody concerning his plans. After viewing the evidence in preparation for my earlier study of the period, I came to the conclusion that Clark remained totally ignorant of a party in Kaskaskia friendly to the American cause, at least up to the day before the attack. A closer study of the documents, while editing them, has somewhat shaken this opinion. Clark's own silence may have been, at first, the payment of a debt of gratitude to Bentley, who would have suffered severely at the hands of the British,—for he was at the time a prisoner in Quebec—had Clark acknowledged any communication between them, and had this information become known in Canada. After Bentley escaped and returned to Illinois, he attempted to continue his double dealing and to keep on good terms with both the British and the Americans; and he continued to play this game up to the day of his death, so that he was never in a position to demand that Clark should acknowledge his debt, if debt there was.

Since Clark's silence cannot be accepted as indubitable proof of the non-existence of such communication, we may seek elsewhere. If it is true that Bentley's boat met that under the command of William Linn and some message was sent by Bentley, the fact that Clark was on intimate terms with both Linn and Gibson is an important fact. Any information concerning Kaskaskia obtained by the men of Linn's boat would have been passed on to Clark; in fact, the latter must have made inquiries from them, for he was thinking how best to serve the West at this very time.

The information, imparted by Bentley's men was given, if at all, in the last of February or the first of March. The date is important, for on May 25,

two spies, S. More and B. Linn, sent by Clark, were in Kaskaskia. Is this significant? Is it not possible that the occasion for sending the spies had been a message from Bentley? Of course the proximity of the dates may be a mere coincidence, but the circumstance is made more striking from the fact that Clark selected a brother of William Linn as his agent to go to Kaskaskia. The case in favor of Bentley's correspondence with Clark is also strengthened by the former's knowledge that spies were to be sent. Bentley departed from Kaskaskia in May to go to Mackinac. Shortly after leaving he wrote to his friend, Daniel Murray, to inquire about some hunters who were expected to appear in the village. Our information is derived from Murray's answer. He wrote: "As to the hunters you write of there is three of them, one of which was here before, his name Benjn Lynn, but they bring no news that I can here (sic) of worth your hearing."

This last bit of evidence is perhaps the most conclusive of all that has been discovered. Murray's statement shows that Bentley had written concerning the expected coming of some hunters who he had not seen. The manner in which Murray mentioned the number makes it seem like a correction of a statement by Bentley concerning the same. One wonders if there had been an inquiry about two.

In the above discussion we have considered only the possibility of a communication being sent by Bentley through William Linn. But this was by no means the only opportunity. According to the testimony given in the Court of Enquiry, one of Bentley's boats was on the Ohio for some time in 1776, and even was sent up the river above the falls to the Kentucky River. If this occurred, the opportunities of sending a communication to the Kentuckians, even to Clark himself, must have been numerous.

To the above considerations must be added the events that occurred at the time of the seizure of the village of Kaskaskia, which point to some communication between Clark and the party of American sympathizers within the village. The most important of these is the ease with which Clark found boats on the eastern side of the river. Bentley, however, could not have been responsible for this, since he was at that time a prisoner in the hands of the British authorities on account of his act in sending a boat to the assistance of the Americans. In this connection it is also interesting to note that Clark must have expected to find sympathizers in Kaskaskia, for he came provided with commissions for them signed by Governor Patrick Henry.<sup>25</sup>

The case made for Bentley is not impressive, nor is Bentley's character such as to create a desire to learn that he was attached to the American cause. If the country ever developed a Janus, Bentley was the man. If by any chance he rendered any assistance to the American cause through his boat or his merchandise we can well believe it was not to benefit the cause but with the hope of some profit in his trade. The record for Illinois' meanest man lies between Thomas Bentley and John Dodge.

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<sup>25</sup>Alvord. *Kaskaskia Records*. Introduction to Vol. 5., Ill. Hist. Col. pp. XVII to XXV.



On the other hand all the circumstances mentioned by Dr. Alvord are easily comprehended if we think of Daniel and William Murray as the "friendly parties." One or the other of these men was connected with each of the incidents mentioned. They were openly friendly to the American cause and fell in with Clark's purpose at once upon his arrival.

Be the facts as they may as to whether Father Gibault and the inhabitants were terrified and as to whether they previously favored the American cause, they could not have rendered greater assistance had they been as bold as pirates and pledged allies. No one has suggested any fault or defect in the assistance rendered Clark by Father Gibault on this momentous occasion, and every one who has examined the facts has conceded that he exercised the chief favorable influence in the peaceful conquest of Kaskaskia.

*(An account of the Winning of Vincennes by Father Gibault will appear in the September number.)*

*Chicago.*

JOSEPH J. THOMPSON

### TRUE PATRIOTS

True patriots are the men who scorn  
All cliques and clans where strife is born;  
Who in these days by treason rent,  
Dare to stand by our President.

True patriots are the women who,  
Though frail of form find work to do  
That cheers and aids the men who go  
Across the seas to meet the foe.

True patriots are the children where  
They raise their plea to God in Prayer,  
That soon this great wide world shall be  
Secure for blessed Democracy.



# THE ILLINOIS HISTORICAL COLLECTIONS

Published by the Illinois State Historical Society

As a source of reliable and abundant material for the historian, the *Illinois Historical Collections* are of the greatest value. The work owes its origin to a bill introduced in the legislature in 1901 and approved in May of that year whereby \$2,500.00 was appropriated by the State of Illinois for the purpose of procuring documents, papers, materials and publications relating to the Northwest and the State of Illinois and for publishing the same.

The early history of Illinois, from the days of Marquette down to the beginning of the nineteenth century, is altogether the history of Catholics and Catholic endeavor. It was explored by Catholics, colonized by them, watered with their blood and sweat, and, largely through Catholic effort, brought within the Union. Much of this Catholic activity is recorded in the *Collections*. The Catholic historian can and should avail himself of these sources, and therefore an attempt is here made to give a general outline of that part of the material that is of special value to him.

The publication of original documents has been temporarily interrupted to make place for the *Centennial History* in five volumes. Thus far, however, eleven volumes of the "Collections" have appeared, the first one having come out in 1903. This Volume I was edited and annotated by H. W. Beckwith, President of the Board of Trustees. All the documents here given are in English, and where the original was in French, the French text has not been inserted, as is always done in the later volumes. This is not only a distinct advantage, but is more in conformity with the canons of modern research. The volume contains extracts from John Gilmary Shea's important work: *Discovery and Exploration of the Mississippi Valley*, covering Father Marquette's discovery of the river, Father Hennepin's narrative of his explorations along its upper reaches, and La Salle's voyage down the river to its mouth. Then follows the *Memoirs of Henry De Tonty*, La Salle's lieutenant, in which he summarily relates the share he had in these explorations. This document was written in 1693.

Immediately after it comes the first published translation of Aubry's manuscript telling of the building of Fort Ascension, or Massac, in Illinois. It was written from Fort Chartres in 1758.

George Rogers Clark's conquest of Illinois comes next, followed by a number of letters taken from the Canadian archives, and all relating to the affairs of the Illinois country between A. D. 1772-1780. On page 463 there is a good cut of the old "Jesuit House" at Kaskaskia, built in 1753 at the cost of 40,000 piastres. A very full index completes the first volume.

Volume II, which is Volume I of the Virginia Series, was edited (1907) with Introduction and Notes by Professor Clarence Woolworth Alvord, University of Illinois. It contains the *Cahokia Records*, the original French text being printed opposite the English translation. The Introduction of 156 pages is a fine example of historical writing, and shows how much real information may be gathered from old documents judiciously used. It gives a connected survey of conditions, manners and people in the French settlements of the "American Bottom," which played such an important part in the winning of Illinois for the Union.

There is also a reprint of a *Memorial* addressed by the citizens of Cahokia to Congress in July, 1786, in which a complaint is lodged against the well-known Father Gibault at Kaskaskia (p. 382 ff).

Volume III which is Volume I of the Lincoln Series contains *in extenso* the Lincoln-Douglas debates of 1858. It was published in 1908 by Professor Edward Erle Sparks, University of Illinois. Volume IV is entitled *Governors' Letter Books, 1818-1834*, and was published by Prof. Green and Alvord. It gives the official letters of the first four governors of the state: Shadrach Bond, Edward Coles, Ninian Edwards, John Reynolds.

Volume V, which is Volume II of the Virginia Series, contains the "Kaskaskia Records" (French text and English translation) from 1778 to 1790, published by Professor Alvord. It tells largely and vividly, of the troublous times in these French settlements from the day of the American conquest until a stable civil government was established by Congress. Among the many memorials sent to Congress, often without avail, here is a letter from Father de la Valinière complaining in very plain terms about the conduct of "Governor" John Dodge, whom he styles "a surprising and bold Rober," and his henchmen Tardiveau and Hamar. It was partly because of the tyrannical behavior of these men that a very considerable number of French settlers forsook their homes to seek more congenial surroundings under the Spanish flag on the other side of the river.

Chapter XV is taken up with *Ecclesiastical Letters*. Facing p. 518 there is a fine picture of Father Gibault, many of whose letters are here reproduced. The first is addressed to George Rogers

Clark, and is dated May 10, 1780. He expresses regret that he is unable to pay his respects in person to the general; he alludes to his sufferings, but nothing daunted, he remains the staunch American patriot that he had proved himself to be on a momentous occasion in the not distant past: "malgré tout cela nous avons bon Courage, Et nous sommes si Bons Américains que nous sommes prêts à nous deffendre jusqu' à la mort contre quiconque nous attaquera."

Father de St. Pierre also appears on the scene and more or less trouble follows in his wake. One of his letters, dated Feb. 18, 1786 (original in Latin), is addressed to Father Payet at Detroit. Father de St. Pierre recalls that he was chaplain of the French expeditionary forces to America. "After the war the French Minister at Philadelphia insisted so much that I come hither (to Cahokia, whence he writes) that I was unable to refuse what he asked. But truly, when I find the entire region so changed and filled with the worst of men, who fear neither God nor the law, I am altogether determined to leave it at the first opportunity."

Another interesting letter is from Father Gibault to the Bishop of Quebec under date of April 1, 1783, in which he complains of Father de la Valinière, who has come to the French settlements of Illinois with letters as Vicar General of Bishop Carroll.<sup>1</sup> Father de la Valinière seems to have found himself in the midst of untoward circumstances, as various letters here given amply testify. The full story of his checkered career, and that of Father de St. Pierre also, may be found in the *American Catholic Historical Researches* for 1906, p. 203 ff.

One more letter deserving mention here is from Father Gibault to the Bishop of Quebec under date of May 22, 1788. For various reasons he became anxious to give up his long pastorate in the French settlements and to return to Canada. He knew that he was suspected, and with good reason, of having favored the American cause against the British and is now trying to make amends: "I have always regretted and do regret every day the loss of mildness of the British rule." His late repentance, however, availed him little in the eyes

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<sup>1</sup>The English translation of French and Latin documents is sometimes marred by inaccuracies not always serious but nevertheless regrettable. In the letter here mentioned and found on p. 534, the original reads—*me suis toujours appliqué à remplir les devoirs du St. Ministère*, which the translator renders thus: I have always devoted myself to performing all the duties of the holy services. Farther down I shall have occasion to call attention to one or two more instances of the kind, which should put the reader on his guard and warn him to compare the English text with the original.

of his intensely pro-British ecclesiastical superior, who speaks his mind very freely on the subject in a letter to Bishop Carroll, dated Oct. 7, 1788. He proposes to "give Father Gibault no employment for the future," leaving it to the American Bishop to do with him as he sees fit.

Volume VI is edited by Professor Franklin William Scott, and furnishes a catalog of all the *Newspapers and Periodicals of Illinois from 1814 to 1879*. When they are judiciously used, the historian may derive much valuable information from newspapers. A short introduction gives an interesting review of the old "rough-and-ready" newspaper style, the change brought about by the introduction of the telegraph, and the influence these papers exercised in shaping the life and politics of the state. Volume VIII, edited by Professors Green and Thompson, gives the "Governors' Letter Books from 1840 to 1853." The Introduction contains a very interesting chapter on The Mormons in Illinois, p. lxxviii ff.

Volume VIII, which is Volume III of the Virginia Series, is edited by Professor James of Northwestern University and contains the *George Rogers Clark Papers*. It is very valuable to the Catholic historian, as it gives Clarke's own account of the patriotic role played in the conquest of the Illinois country and of Post St. Vincent in Indiana by Father Gibault of Kaskaskia (Ch. V and Ch. VIII). The Introduction also brings out in relief, as they deserve, the great services he rendered to the American cause at a critical moment. It was largely due to his broadminded efforts that Illinois came under the Stars and Stripes without the loss of a single human life. Clark himself has nothing but praise for the action of the French Catholics, to whom he guaranteed complete liberty to exercise their religion as before, the very day he occupied Kaskaskia.

Volume IX, edited by Professor Solon Justus Buck, is devoted to a catalog of books and pamphlets dealing with *Travel and Description in Illinois, from 1765 to 1865*. Volume X, or Volume 1 of the British Series, deals with *The Critical Period, 1763-1765* in the history of Illinois. It is edited by Professors Alvord and Carter. The most interesting document in the volume, from a Catholic standpoint, is Chapter II, relating at great length the "Banishment of the Jesuits" in 1763 by France from the regions they had explored so thoroughly and evangelized so faithfully. It is a story of intrigue and injustice that deserves to be better known. As usual, the accusations leveled against them had not the slightest foundation in fact and would convince no one but the blindest fanatic. But the Jesuits obeyed, gave up their all and went.

Volume VI, or Volume 2 of the British Series, by the same editors is entitled "The New Regime, 1765-1767." It contains a number of documents of direct interest to Catholics. The Introduction gives a connected narrative of the transfer of the Illinois country from French to English control. It was effected by Captain Sterling in October, 1765, and lasted until 1778. The only white settlers of any importance still were the French settlers of the American Bottom. The acceptance of the new conditions on the part of these inhabitants was facilitated by the terms of the proclamation of transfer issued by General Gage, the commander-in-chief of the army. This defined the individual status of the inhabitants of the Illinois country. One of the leading features of this document was the clause granting to the French the right to the full exercise of the Catholic religion "in the same manner as in Canada." This was the fulfillment on the part of the British government of the pledge given in the fourth article of the Treaty of Paris, which contained the following clause: "His Britannic majesty agrees to grant the liberty of the Catholic religion to the inhabitants of Canada; he will consequently give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit."

But the evil consequences of the expulsion of the Jesuits were deeply felt, as we learn from a letter from Captain Sterling to General Gage dated December 25, 1765; "The inhabitants [of Kaskaskia and Cahokia] complain very much for want of priests, there is but one now remains, the rest either having died or gone away, and he stays on the other side [this refers to Father Meurin]. He was formerly a Jesuit, and would have been sent away likewise if the Kaskaskias Indians, to whom he was priest, had not insisted on his staying, which the French allowed him to do upon his renouncing Jesuitism, and turning Sulpitian. The priest might be of great use to us if he was brought over to this side, which I make no doubt might be effectuated provided his former appointments were allowed to him, which were 600 livres per annum from the King as priest to the Indians."

General Gage is of the same opinion and in a letter to Conway, June 24, 1766, he describes the injustice done to the missions by the sale of their property and tries to right the wrong, adding: "The inhabitants are demanding and soliciting for a priest, and if they get none go over to the French side of the river, a circumstance that would at present be very prejudicial to our interest." He expresses himself very freely on the subject, and at the same time transmits



to Conway an informative paper: *Quelques Traits sur la mission des Jésuites aux Illinois.*" (p. 326)<sup>2</sup>

Then ensues an interesting correspondence between Father Meurin, who had been allowed to return, and Bishop Briand of Quebec, pp. 521, 558, 568, 587.<sup>3</sup>

It gives a vivid idea of the chaotic state of religion which induced the best French families, as General Gage had already remarked, to move across the river to the Spanish side. They were lost to Illinois, but fortunately not to America, as the Louisiana Purchase once more brought them and their descendants under the Stars and Stripes which they had so signally favored.

The volumes here briefly reviewed do not aim at publishing everything relating to Illinois history, as many documents have already found a place in the *Michigan Pioneer and Historical Collections*, in the *Missouri Historical Collections* and in the *Jesuit Relations and Allied Documents*. Nor is this surprising, since out of the original "North West" a number of states have since been carved and all are equally interested in their common beginnings. Much material is undoubtedly still hidden in the archives of Paris, London and Rome awaiting the scrutinizing eye of the patient, interested and trained investigator. As the publication of the "Illinois Historical Collections" goes on, new documents will be brought to light that have never before been known; others, difficult of access, will be put within the reach of all. Catholics have every reason to welcome any material that throws fresh light on the past, since they have every reason to be proud of the great and often decisive role their co-religionists have played in the winning of western America. And the scriptural injunction to let your light shine before men cannot be emphasized enough where history is concerned.

### *Moline.*

REV. J. B. CULEMANS

<sup>2</sup>The translation of this document contains one of those mistakes alluded to above that show either carelessness or incomplete acquaintance with the original. The English translation reads: The superior council at New Orleans proscribed the constitutions of the Jesuits. The French has: *proscrit l'Institut des Jésuites*, i. e., banished the Society of Jesus.

<sup>3</sup>One of these documents is a letter from Bishop Briand to Father Meurin, dated April 28, 1767, appointing him Vicar General, with faculties . . . "confessionesque fidelium et etiam monialium audiendi;" which the translator renders thus: the power of hearing the confessions of the faithful and even of the moniales (?). The question mark is the translator's. This and other examples go to show that in editing Catholic documents a competent Catholic translator should be given charge of the work.



## A CALENDAR OF HISTORICAL DATES AND EVENTS

### Relating to the Church in Illinois

**JANUARY, 1675**—Father James Marquette was detained by illness within what is now Chicago, and with two companions dwelt in a cabin located on the Chicago River at a point where Robey Street now intersects the Chicago Drainage Canal. He arrived in Chicago December 4th, 1674, and departed for Kaskaskia, the Indian village then located at what is now Utica, on the 30th of March, 1675.

1680—On January 4th, 1680, La Salle with a considerable company arrived at Peoria Lake. He was accompanied by Henry de Tonty and three Recollect priests, namely: Gabriel de Ribourdie, Superior, Zenobius Membre and Louis Hennepin, who undertook to begin a mission. La Salle erected a fort called Fort Crevecoeur.

1887—On January 7th, 1887, the diocese of Belleville was created.

**FEBRUARY, 1675**—On February 1st, 1675, Father James Marquette, S.J., began a novena to the "Blessed Virgin Immaculate" with a mass, "at which Pierre and Jacque received communion to ask God to restore my health," which was the first novena ever recorded within the state and on February 9th, 1675, Father Marquette states that "since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a mass at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better and to regain my strength."

**MARCH, 1677**—On or about March 17th, 1677, Father Claud Jean Allouez, S.J., was met at the mouth of the Chicago River by a deputation of 80 Indians, led by their chief, welcomed and escorted in procession to Kaskaskia to assume the succession in the mission established by Father Marquette.

1693—On March 20th, 1693, Father James Gravier, S.J., came to the mission of the Immaculate Conception at Kaskaskia as successor to Father Allouez and Vicar General of the Bishop of Quebec and erected the first church ever built on Illinois soil.

1736—March 25th, 1736, Palm Sunday, Father Antonius Senat, a missionary to the Illinois, was burned at the stake by the Chickasaw Indians near Fulton, Itawamba County, Mississippi, whither he had gone as chaplain of the French forces sent against the marauding Indians.

**APRIL, 1675**—On April 11th 1675 (Holy Thursday), Father James Marquette founded the Church in Illinois and established the mission of the Immaculate Conception of the Blessed Virgin at a point near the present city of Utica.

1675—On April 14th, 1675 (Easter Sunday), Father Marquette, S.J., said mass and conducted elaborate services and ceremonies and preached

his farewell to the Indians, stating that the time of his death was near and that another missionary would be sent them.

1833—On April 17th, 1833, Bishop Joseph Rosati of the diocese of St. Louis, having charge of the territory including Chicago, assigned Father John Mary Iraneus St. Cyr to the pastorate of Chicago, and authorized the establishment of a parish in Chicago.

**MAY**, 1675—On May 19th, 1675, Father James Marquette, S.J., died on his return from the mission of the Immaculate Conception, near the site of Ludington, Michigan.

1677—On May 3rd, 1677, the Feast of the Holy Cross, Father Claude Allouez, S.J., dedicated a new church at the Kaskaskia village and raised a cross 35 feet high.

1680—On May 19th, 1680, Father Gabriel de La Ribourde was killed by the Kickapoo Indians near the Illinois River 18 miles above the Kaskaskia village, not far from what is now Morris—the first to suffer death in the cause of religion on the soil of Illinois.

1833—On May 1, 1833, Father John Mary Iraneus St. Cyr celebrated mass for the first time in establishing the church in Chicago.

1877—On May 1, 1877, John Lancaster Spalding was consecrated the first bishop of Peoria diocese which had been created in 1875.

**JUNE**, 1763—On June 17th, 1763, Father James Marquette, S.J., and Louis Jolliet discovered the Mississippi River and named it the River of the Immaculate Conception of the Blessed Virgin.

**JULY**, 1778—On July 4th, 1778, Father Pierre Gibault, Secular, and the inhabitants of Kaskaskia in the present Randolph County, espoused the American cause, pledged the Illinois country to the said cause and adopted the government of the Colony of Virginia through George Rogers Clark as representative thereof.

1853—On July 29th, 1853, the diocese of Alton was created, the site of the See being first fixed at Quincy, but on January 19th, 1857, transferred to Alton.

**AUGUST**, 1673—On or about August 15th, 1673, Father James Marquette, S.J., landed from the Illinois River at Peoria Lake. Here for the first time on Illinois soil, Christ was preached and the sacrament of baptism administered by Father Marquette.

**OCTOBER**, 1833—On October —, 1833, Father John Mary Iraneus St. Cyr said mass for the first time in "Old St. Mary's" church, Chicago.

**NOVEMBER**, 1843—On the 28th of November, 1843, the Chicago diocese was created. It was raised to the dignity of an Archdiocese September 18th, 1880.

**DECEMBER**, 1674—On December 4th, 1674, Father James Marquette arrived at the mouth of the Chicago River and became the first resident in territory now within the city of Chicago.

1674—On December 15th, 1674, Father James Marquette, S.J., said "the Mass of the Conception" in the cabin in which he was dwelling on the banks of the Chicago River.

# A CHRONOLOGY OF MISSIONS AND CHURCHES IN ILLINOIS

From 1675 to 1844

The development of Catholicity in Illinois may be illustrated by a chronological table of the establishment of the various missions and parishes in the State. The period of time which is covered by this list extends to 1844, the year of the consecration of the first Bishop of the State. The general growth of the State of Illinois previous to this time was slow, yet a relatively large number of missions and parishes were established during this time. Since these parishes and missions are the first in the State, a list of the various points of early Catholic settlements, and the time when missions and parishes were there established may be as interesting as it is important.

The information gathered here is taken from the Catholic Directories and other sources. Some of these parishes were established before the first Directory was published. When the previous establishment of a mission is evident from other sources than the Directories, the earlier dates of establishment are mentioned in the notes at the end. Since the first two Directories of 1817 and 1822 mention none other than the ancient French missions, and since the next Directory appeared in 1833, that year is taken as the starting point, although some of the missions mentioned that year were established previously. For the year 1834 the Directories of both Lucas and Meyers are quoted; hence, Lucas when quoted, is found in brackets.

The information contained in this Chronology of the Missions groups all data about each mission from the year 1833 to 1844 which varies from and is therefore additional to the data cited for previous years. This grouping will probably most readily facilitate reference. Any information not so mentioned in the directory is placed in parenthesis. The spelling, even if thought or known to be erroneous, has been retained as in the Directories.

## Chronology of Missions and Churches

### The Earlier Missions

- 1675—**Kaskaskias**, Indian Village, Immaculate Conception, on Illinois River, near present site of Utica, Rev. James Marquette, S. J.
- 1696—**Chicago**, Angel Guardian, Rev. Pierre Francis Pinet, S. J.
- 1696—**Peoria Lake**, Rev. James Gravier, S. J.
- 1699—**Cahokia**, Holy Family, Rev. Pierre Francis Pinet, S. J.
- 1700—**Kaskaskia**, Indian Village, Immaculate Conception, on Kaskaskia River, Rev. Julien Bineteau, S. J. and Rev. Gabriel Marest, S. J.
- 1720—**Kaskaskia**, French Village, Immaculate Conception, Rev. Joseph Ignatius le Boulenger, S. J.
- 1720—**Fort Chartres**, St. Anne, Rev. Joseph Ignatius le Boulenger, S. J.
- 1723—**St. Phillipe**, Our Lady of the Visitation, Rev. Nicholas Ignatius de Beaubois, S. J.
- 1733—**Prairie du Rocher**, St. Joseph's, Rev. Philibert Watrin, S. J.
- 1804 to 1818—**Harrisonville**. See Catholic Encyclopedia 13, 359, and note 2.
- 1810—**Monk's Mound**, Our Lady of Good Help, Trappist monks.

- See History of Diocese of Belleville by Rev. Frederick Beuckman.
- 1815—"Four French Missions, one on the upper Mississippi, another in a place usually designated as Chicago, still another on the shores of Lake Michigan and a fourth toward the sources of the Illinois River."  
—Bishop Flaget's report of 1815 to the Holy See.
- 1820—O'Hara's. Fathers Oliviere and Desmoulins.
- 1822—Drury. Rev. Hercule Brassac. Cath. Encyc. 13, 359.
- 1824—Shawneetown.<sup>5</sup>
- 1826—Bishop Joseph Rosati of St. Louis reported that there were 26 missions in Illinois. *History of Catholic Church in Illinois* by Rev. Dr. James J. McGovern in jubilee edition of New World, April 14, 1900.
- 1828—Galena. "In 1828 the Reverend Vincent Baden and a few years later the Reverend P. Van Quickenborne a Jesuit and the Reverend G. Lutz from St. Louis visited the Catholics of Galena and the surrounding country." (Memoirs of Father Mazzuchelli, p. 167.)
- 1830—Chicago Mission. Rev. Stephen Theodore Badin.

### Entries in the Catholic Directories

#### Year 1833

**Cahokias**, St. Clair Co. Church of the Holy Family, Rev. Peter Dautrelingue officiates every Sunday, and preaches in French. 1834—Good Shepherd (Lucas). 1835—Good Shepherd (Meyers). 1836—Church of the Holy Family. 1837—Rev. Matthew Condamine. 1838—Rev. Regis Loisel, Rev. Ambrose Heim. 1839—Rev. Regis Loisel, resident pastor.

**English Settlement**, Prairie du long, Monroe Co., Church not yet finished. Service once a month. Sermon in English, Rev. V. Van Cloostere. 1834—Mass occasionally (Lucas). 1839—St. Augustine. The stone church has been finished lately, Rev. John Kenny resident pastor, sermon in English. 1843—Rev. A. Heim. 1844—Rev. R. McCabe.

1838—English Settlement, Randolph Co.† St. Augustine. Once a month Rev. Vitalis Van Cloostere dw. at Prairie du Rocher, Sermon in English.

**Galena**, Davies Co., Rev. John McMahon, church unfinished, Sermon in English. 1835—Sermon in English and French, Rev. Ch. F. Fitzmaurice. 1837—Rev. S. Mazzuchelli. 1838—Rev.

Samuel Mazzuchelli, O. P. 1839—Joe Davies Co., Michael's. 1840—Rev. Constantine Lee. 1841—Very Reverend Mazzuchelli, Rev. R. Petiot of Iowa. 1843—Rev. John Kenny, Rev. C. H. Ostlangenberg. 1844—Rev. Remigius Petiot, Rev. C. H. Ostlangenberg.

**Fever River**, Davies Co. (Attached to Galena.) 1834—Mass occasionally (Lucas). (Last time mentioned in Direc.)

**Mines**, Davies Co. (Attached to Galena.) 1834—Cines,† Davies Co., Mass occasionally (Lucas)† Probably Mines. (Meyers has Mines.) Last time mentioned in Direc.

**Harrisonville**, Monroe Co., visited by the Rev. V. Van Cloostere.

**Harrisonville**. 1834—Once a month by Rev. V. Van Cloostere. 1844—Rev. P. M. McCabe.

**Kaskaskia**, Randolph Co., Church of the Conception. Instructions in English and French, Rev. Matthew Condamine. 1834—Mass every Sunday (Lucas). 1836—Rev. B. Roux. 1839—Old church unfit for service, a new brick church being erected in its place, corner stone was laid on the

29th of July. 1838—Chapel of the Visitation of the Blessed Virgin Mary at the Convent. 1840—Conception of the Blessed Virgin, Rev. Ireaneus St. Cyr. 1843—Conception of the B. V. M.

**O'Harasburg, Randolph Co.,** St. Patrick's Service once a month, Rev. V. Van Cloostere. 1834—St. Patrick's at O'Hara Settlement, Randolph Co., six miles south east of the Prairie du Rocher, Rev. V. Van Cloostere, Mass once a month. (Lucas.) 1838—Sermon in English.

1835—O'Harasburg. 1838—O'Hara Settlement, Sermon in English (Lucas).

1840—Rev. J. Kenny. Sermon in English. 1843—Rev. Vitalis Van Cloostere.

**Prairie du Rocher, Randolph Co.,** St. Joseph's, Rev. V. Van Cloostere, visited once a month, instructions in French. 1836—Service twice a month. 1839—Rev. Vitalis Van Cloostere resident pastor. Sermon in French.

**Sangamon County and other places**—Visited by Rev. P. Van Quickenborne, S. J. 1835—Sangamon County and other places. 1836—Sangamon County and other places, visited by Rev. M. Condamine. 1837—Visited occasionally.

**Chicago, St. Mary's,** established by Father John Mary Iranaeus St. Cyr. See *Early Catholicity in Chicago*, July, 1918, number ILLINOIS CATHOLIC HISTORICAL REVIEW, by Rev. Gilbert J. Garraghan, S. J.

#### Year 1834

**English Settlement, Grand Prairie,** Rev. L. Picot, visited four times a year, dw. at Vincennes.

**Raccoon River, French Settlement,** visited occasionally by the Rev. L. Picot.

#### Year 1835

**French Village, near Cahokias,** the church building here will be served by Rev. P. Doutreluingue. 1836—Some

times visited by Rev. P. Doutreluingue, church to be soon erected. 1838—Occasionally by Rev. Regis Loisel. 1839—Village Francais, St. Clair Co., St. Philip, church actually building, Rev. Regis Loisel, Sermon in French. 1840—French Village, St. Clair Co. 1843—Village Francais visited from Cahokias.

**Peoria, on the Illinois River,** Rev. Iranaeus St. Cyr. 1839—Peoria, Peoria Co., Christ's Congregation. Peoria Co., Christs Congregation, Church not yet built. 1840—Redeemers, Rev. B. Raho, C. M. Sermon in English. 1841—St. Philomena, Church not yet built. Visited regularly every other month by Rev. J. B. Raho of La Salle. 1843—Rev. Raho, C. M., Rev. Louis Parodi, C. M., Rev. N. Stehle, C. M., visit Peoria from La Salle. 1844—Rev. J. B. Raho, C. M., Rev. Montuori, C. M. Church not yet built.

#### Year 1836

**Chicago, Cook Co.,** Rev. Iranaeus St. Cyr. 1837—Rev. Iranaeus St. Cyr and Rev. Bernard Shaffer (?). 1839—Rev. James O'Meara. 1841—Rev. Maurice de St. Palais, Rev. Francis Joseph Fischer.

**Paris Prairie, Edgar Co.,** visited from Vincennes. 1838—Rev. Stanislaus Buteux. 1839—Paris Prairie, at Bodine's, Rev. Stanislaus Buteux.

**Thrawls Station,** visited from Vincennes. 1837—Same.

**Riviere Au Chat,** visited from Vincennes. 1837—Same.

**Coffee Town,** visited from Vincennes. 1838—Rev. James Corbe occasionally attends Coffee Town. 1839—Coffee, Rev. John Corbe. 1841—Rev. Lewis Ducoudray.

**Lawrenceville,** visited from Vincennes. 1837—Same. 1841—Rev. Louis Muller.

**Shawneytown,** visited from Ken-



tucky by Elisha Durbin. 1839—Visited by Rev. M. Ward of Kentucky. 1841—Gallatin Co., Shawneetown, Rev. Elisha Durbin of Kentucky.

**Carmi**, visited from Kentucky by Rev. Elisha Durbin. 1839—Carnia (?), visited from Kentucky by Rev. M. Ward. 1841—Gallatin Co., Carnia (?), Rev. Elisha Durbin of Kentucky.

**Albion**, visited from Kentucky by Rev. Elisha Durbin. 1838—Rev. James Corbe, occasionally attends Albion. 1839—Rev. John Corbe.

The counties of Hancock, McDonough, Adams and Pike are visited occasionally by Rev. P. Lefevre. 1838—Hancock Co. and McDonough Co. are visited by the Rev. Irenaeus St. Cyr.

#### Year 1837

**Alton**, once a month, Rev. G. Walters, S. J. 1838—Church to be erected, Rev. Felix Verreydt, S. J., once a month. 1839—St. Matthew's Church to be built, visited once a month from Portage. 1840—St. Mathias' Church, visited by the clergymen from Portage des Sioux. Sermon in English.

**Upper Alton**, Rev. Geo. Hamilton. 1843—Alton, Madison Co., Rev. P. McCabe. 1844—St. Matthew, Rev. Michael Carrol.

**Dubuque Mines**, St. Raphael's, R. S. (Samuel Charles) Mazzuchelli.

#### Year 1838

**German Settlement**, St. Andrew's, Teutonia, Rev. Charles Mejer (?). Sermon in German. 1839—Teutonia, St. Clair Co., Rev. Charles Meyer. The same clergyman attends several other settlements of German Catholics scattered in the neighboring counties. 1844—Rev. Joseph Künster.

**Grafton**, Rev. F. L. Verreydt.

**James' Mills**, Monroe Co., church to be erected. Rev. V. Van Cloostere

visits every fifth Sunday of the month. 1839—S. S. Philip and James Ap. visited once a month. Sermon in English. 1840—Rev. J. Kenny. 1843—Rev. A. Heim. 1844—Rev. P. McCabe.

**La Salle**, The Most Holy Cross, Rev. John B. Raho and Rev. Aloys. Parodi, resident priests.\*

**LaCantine**, near Cahokias, church to be built, occasionally by Rev. R. Loisel. 1840—LaCantine, St. Clair Co. 1839—Sermon in French.

**Virginia**, Cass Co., Rev. John B. Raho.\*

**Quincy**, Adams Co., church to be erected, Rev. Augustus Brickweddie. Sermon in German. The Rev. Irenaeus St. Cyr visits the English congregation in this town once a month. 1840—Ascension, for the Germans, Rev. Augustus Brickweddie. Sermon in German. Church building for the Americans, Rev. Hilary Tucker. Sermon in English. 1839—Ascension Church not yet built. Sermons in German, occasionally in English. 1843—St. Hillary, Rev. H. Tucker; the Ascension, Rev. A. Brickweddie. 1844—Rev. H. Tucker.

**Centerville**, St. Thomas.\*

**Hancock Co.**, a church to be built at Des Moines Rapids, Schuyler Co., Fulton Co., church to be built; McDonough Co., Peoria Co., Sangamon Co., visited by Rev. Irenaeus St. Cyr.

**Crooked Creek**, Hancock Co., St. Simon Apostle, Rev. Irenaeus St. Cyr. 1839—Rev. Irenaeus St. Cyr resident pastor. 1840—Rev. T. Conway, Sermon in English.

**St. Thomas**, near Columbia, visited once a month by Rev. R. Loisel. Sermon in English. 1839—Johnson Settlement, St. Clair Co., St. Thomas Ap., visited once a month by the Rev. John Kenny. Sermon in English. Also once a month by the Rev. Charles Meyer. Sermon in German.



Church was dedicated on the 26th of November, 1837. 1840—Rev. Charles Meyer. Sermons in English and German. 1844—Rev. Joseph Kunster.

**Carmel**, occasionally visited by Rev. James Corbe. 1839—Mt. Carmel, Rev. M. O'Reilly. 1840—Rev. John Corbe. 1841—Rev. Louis Müller.

**New Harmony**, attended occasionally by Rev. James Corbe.

**Francisville**, on the Wabash, Rev. James Corbe. 1839—St. Francisville, Rev. John Corbe. 1841—Lawrence Co., St. Francisville, Rev. Lewis Ducoudray.

**Ottawa**, La Salle Co., Holy Trinity, church to be built. Visited by Rev. J. Blasius Raho. 1840—Sermon in English. 1841—Service every Sunday attended from La Salle.

#### Year 1839

**Belleville**, St. Clair Co., St. Barnabas Ap., church to be built. Sermon in English. Visited by Rev. Regis Loisel. 1843—Rev. A. Heim. 1844—Rev. Joseph Künster.

**Peru**, La Salle Co., Holy Cross, church to be built, Rev. J. Blasius Raho, C. M., and Rev. Aloysius Parodi, C. M., resident clergymen at La Salle. 1840—Rev. B. Raho, C. M., Rev. Ubaldus Estang, C. M., Rev. John B. Escoffier, C. M. Sermon in English.

**Springfield**, Sangamon Co., St. John Ev., church to be built. Visited by Rev. Timothy Conway from St. Louis. 1840—Rev. George Hamilton. Sermon in English. 1841—Visited occasionally. 1843—St. John Baptist, Rev. B. Rolando, C. M., Rev. M. Ce-reos, C. M. 1844—Rev. B. Rolando, C. M.

**Beardstown**, in vicinity of Morgan Co., Annunciation Church to be built, visited by Rev. J. Blasius Raho. 1840—Rev. Blasius Raho, C. M., once a month. Sermon in English, Morgan

Co. 1843—Visited from Springfield. 1841—Visited from La Salle.

**Silver Creek**, SS. Simon and Jude, church to be built. Visited by the Rev. John Kenny. Sermon in English.

**Shoal Creek**, St. Clair Co., St. Boniface, church to be built. Visited by Rev. Gasper Ostlangenberg. Sermon in German and English. 1840—Rev. Henry Fortman. (Now Germantown.)

**Jacksonville**, Morgan Co. 1840—Rev. B. Raho. Sermon in English. 1843—Visited from Springfield.

**Shelbyville**, Shelby Co. 1840—Rev. B. Raho. Sermon in English. 1841—Rev. J. B. Raho. 1843—Visited from Springfield.

**Marseilles**, St. Lazarus Congregation, church not yet built. Visited by Rev. J. St. Cyr. 1840—Rev. B. Raho. 1841—Attended from La Salle.

**St. Augustine**, Fulton Co., St. Augustine Congregation, church not yet built. Visited by Rev. John I. St. Cyr. 1840—Rev. Timothy Conway, once a month. Sermon in English. 1843—Visited from La Salle. 1844—Visited from Peoria, Peoria Co.

**Peoria**, St. Philomena, Rev. John B. Raho.\*

**Commerce**, at the Rapids, Hancock Co., Savior's Congregation, church unfinished. Visited occasionally by the Rev. John I. St. Cyr. Sermon in English. 1840—Rev. I. Conway. 1843—Vacant.

**La Salle Prairie**, near Chillicothe, Rev. John B. Raho.\*

**Mt. Juliet**, Rev. James O'Meara occasionally visits. 1840—Rev. John Plunkett. 1841—Will Co., Rev. Hippolyte Dupontavice.

**Pekin**, St. Stephen, Rev. John B. Raho.\*

**Grand Calumet**, occasionally visited by Rev. James O'Meara.

**Kickapoo**, St. Patrick's, Rev. John B. Raho.\*

**Small Fork**, visited by Rev. James O'Meara. 1841—**Little Fork**, Rev. Maurice de St. Palais, Rev. Francis Joseph Fisher. 1842—Rev. John Gueguen.

**Illinois Canal**, visited by Rev. James O'Meara. 1840—Visited by Rev. John Plunkett.

**Cairo**, St. Athanasius.

**Picquet**, German Settlement and other Stations, Rev. F. Czakert. 1840—**Picquet Colony**. 1840—**Jasper Co.**, St. Mary's, Rev. Louis Muller. 1843—Rev. L. Masquelet. 1844—Rev. N. Mullen.

**Darwin**, attended by Rev. Stanislaus Buteux. 1844—Rev. Mr. Salumiere.

**York**, etc., attended by Rev. Stanislaus Buteux. 1844—Rev. Mr. Salumiere.

#### Year 1840

**Black Partridge**, ten miles above Pekin, Rev. J. B. Raho.\*

**Lacon**, Rev. John B. Raho.

**Libory Settlement**, St. Clair Co., St. Thaddeus, Rev. Casper H. Ostlangenberg. Sermon in German and English. 1844—**St. Libory's**, Rev. Joseph Künster.

#### Year 1841

**Free Port**, visited by Rev. R. Petiot of Iowa. 1843—Visited from Galena.

**Crary's Mill**, visited by Rev. R. Petiot of Iowa.

**Dixon's Ferry**, visited by Rev. R. Petiot of Iowa.

**Irish Grove**, Stephen Co., a church building there. 1842—Very Rev. Mazzuchelli and Rev. R. Petiot of Iowa. 1843—Visited from Galena.

**New Dublin**, a church building there. Rev. R. Petiot. 1843—Visited from Galena.

**Pekin**, Tazewell Co., St. Lawrence, visited from La Salle regularly every other month by Rev. J. B. Raho. 1844—Visited from Peoria.

**La Salle**, La Salle Co., Holy Cross, service every other Sunday, Rev. Blase Raho, Rev. Louis Parodi, Rev. Joseph de Marchi. 1843—Rev. J. B. Raho, C. M., Rev. Louis Parodi, C. M., Rev. N. Stehle, C. M.

**Black Partridge**, Tazewell Co., St. Raphael's, visited regularly every other month by Rev. J. B. Raho of La Salle. 1844—Attended from La Salle.

**Lawrenceville**, Jasper Co., Rev. Louis Muller.

**Effingham Co.**, Teutopolis, Rev. N. Masquelet.

**Edgar Co.**, North Arm of the Grand Prairie, St. Aloysius, every third Sunday, Rev. S. Buteux. 1844—Rev. Mr. Salumiere.

**Dayton** and other places attended from La Salle.

**Kickapoo**, Peoria Co., St. Patrick's, visited regularly every other month by Rev. J. B. Raho of La Salle. 1843—Visited from La Salle. 1844—Visited from Peoria by Rev. J. B. Raho, C. M., and Rev. Montuori.

**Vincennes**, visited once a month by Rev. Louis Muller.

**Dresden**, attended by Rev. Hippolyte Dupontavice.

**Corkstown**, attended by Rev. Hippolyte Dupontavice.

#### Year 1843

**Stephenson Co.**, visited from Galena.

**New Design**, visited by Rev. A. Heim. (Near Taptown.)

**Virginia**, visited from Springfield. **Jersey Prairie**, visited from Springfield.

**Versailles**, visited from Springfield. 1844—Rev. H. Tucker.

**Mt. Sterling**, visited from Springfield. 1844—Rev. H. Tucker.

**Pittsfield**, visited from Springfield. 1844—Rev. H. Tucker.

**Fountain Green**, visited from Lasalle, 1844—visited from Peoria.

**Lacon**, etc., visited from Lasalle, 1844—visited from Peoria.

**Postville**, visited from Springfield.

**Taylorville**, visited from Springfield.

**O'Howo**, visited from Lasalle.

#### Year 1844

**Edwardsville**, Madison Co., visited twice a month from Alton.

**Little Fork and Littleport**, Lake Co., Rev. John Gueguen, who also attends four other churches.

**New Switzerland**, visited by Rev. H. Fortman. (Highland.)

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\*Missions and Parishes so marked are stated to have been established at the several dates mentioned in Rev. Thomas A. Shaw's *Story of the La Salle Mission*.

† Error in Directory.

#### Notes Taken from the History of the Diocese of Belleville by Rev.

Frederick Beuckman

<sup>1</sup>**O'Haras**—James O'Hara, the first Catholic settler arrived in 1818. Mass was said there as early as 1820. This Mission today is known as St. Patrick's. Ruma, see p. 110.

<sup>2</sup>**Harrisonville**—Joseph Austin James, the first Catholic settler arrived in June, 1804. Mass was said in his home as early as 1815. Bishop

DuBourg said mass there in 1828. See p. 158.

<sup>3</sup>**James Mills** today St. Mary's Madonnville. Mass was first said in the house of Thomas James. See p. 158.

<sup>4</sup>**English Settlement** today St. Augustines Hecker. Twelve Catholic families arrived in 1816, first church was built about 1824. See p. 146.

<sup>5</sup>**Shawneetown**—First mass said there about 1824.

<sup>6</sup>**Mascoutah**—First mass was said there February 24, 1839. See p. 167.

<sup>7</sup>**St. Francisville**—First Catholic settlers arrived in 1803.

<sup>8</sup>**St. Libory**—Mission was established in 1838. See p. 170.

*Belleville.*

CATHERINE SCHAEFER.

# Illinois Catholic Historical Review

*Journal of the Illinois Catholic Historical Society*

917 Ashland Block, Chicago

## EDITOR IN CHIEF

Joseph J. Thompson, LL. B...Chicago

## ASSOCIATE EDITORS

Rev. Frederick Beuckman.....Belleville	Kate Meade, M.A.....Chicago
Rev. J. B. Culemans, Ph.D.....Moline	Rev. Francis J. Epstein.....Chicago

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## EDITORIAL COMMENT

### SALUTATORY

It is not without some misgivings that we launch the ILLINOIS CATHOLIC HISTORICAL REVIEW. We fully realize the responsibility connected with such an undertaking.

To enter upon such an extensive work at any time would be difficult enough, but to venture into a new field requiring concentrated popular interest, under present circumstances, with the minds of all public-spirited persons filled with thoughts of the great world-war, and their time and resources so heavily drawn upon in the interest of the war, may appear injudicious.

There are, however, compelling reasons for promoting a Catholic historical society and a means of publicity for its work just at this time.

During the present year, we are, in obedience to laws enacted by our state legislature, commemorating a great centennial anniversary in our history; nothing less than the anniversary of the admission of the state into the Union of States. Thus, the history of our Commonwealth is brought into retrospect. In a sense, we are this year living over again the experiences of the past. And despite war conditions and other diversions, the centennial observance must necessarily proceed, and so far as the public or state program is concerned, is proceeding.

This centennial observance will have to do with the recalling and recounting of historical events and incidents, and the commemoration of the lives and work of those who have been instrumental in promoting the welfare of our state, and in setting down in the form of record, the history of the state.

In view of the fact that the nation, of which the state is a part, the territory out of which the state was carved, and the state itself, were discovered, first explored and the state, at least, first settled by Catholics; and of the further facts that for more than a hundred years, the territory now known as the State of Illinois was exclusively under the control and except for the Indian inhabitants, exclusively peopled by Catholics; together with the further fact that Catholics have, during the entire history of the state and territory, been an important and influential element in its progress; appropriate action by the Catholics of the present day is imperatively demanded.

It is not enough that passing allusion may be made to the facts relating to the discovery, exploration and settlement; details and particulars are now required, and all too late are we beginning their formulation. By reason of what might be regarded as a neglect of such important concerns in the past, whereby information along the lines now required is very difficult of access, the average person finds it a matter of extreme difficulty to inform himself of even more prominent events and movements in which the Church or the Catholics had an important part, and as to which this centennary arouses an interest.

As we see it, Catholics cannot evade their responsibility in connected with this Centennial celebration; their forbears are entitled to a large measure of the credit for making Illinois what it is, and if they shall fail to accord that meed of commendation which their progenitors deserve, it is not to be expected that others will assume the whole of that duty for them.

What has been said indicates the reason for launching a Catholic Historical Society now, and for establishing a journal as a medium of publicity for its work, and also as an agency for recording and disseminating Catholic history.

But independent of any immediate consideration, such a society and journal have a distinct place and an almost incalculable value in the life of Catholics, and in the affairs of the Church, and indeed of the body politic. It is impossible to overestimate the value of history in human affairs. As long ago as 1884 the American hierarchy spoke authoritatively upon this subject. The Fathers of the Third Plenary Council of Baltimore, in giving attention to the subject of history, said:

“Train your children to a love of history and biography—teach your children to take a special interest in the history of our own country. We consider the establishment of our country’s inde-

pendence, the shaping of its liberties and laws, as a work of special Providence, its framers 'building wiser than they knew,' the Almighty's hand guiding them; and if ever the glorious fabric is subverted or impaired, it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire, therefore, that the history of the United States should be carefully taught in all our Catholic schools, we have directed that it be specially dwelt upon in the education of our young ecclesiastical students in our preparatory seminaries; and also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."

While no official action other than this declaration was taken by the Third Plenary Council as a body with reference to the writing or study of history, it was as a result of conferences held at the time of this Council, and with the approval of the prelates, that John Gilmary Shea was encouraged to begin the preparation of his admirable history of the *Catholic Church in the United States*. He had been especially invited by several of the prelates to be present in Baltimore during the Council and from the encouragement lent by the prelates there present, a Catholic Historical Society was established to sustain Shea in what proved his great life work.

We think it will be conceded that all the reasons for studying and teaching history given by the Fathers of the Council of Baltimore and yet others exist at the present time.

It is our earnest hope that the results obtained through the Illinois Catholic Historical Society and the ILLINOIS CATHOLIC HISTORICAL REVIEW, shall be worthy of the splendid purposes for which they are established.

**Making History**—We are so absorbed in the war that one is almost inclined to think there is nothing else of sufficient importance to engage very serious thought. As for delving into past history, the thought may present itself that we are making history now of a more interesting character than anything which has occurred in the past.

It is true, of course, that the accomplishments of all time are being outdone in this wonderful present, and the future recorder of great deeds will build a pyramid, the apex of which may be somewhere near the year 1918.

In every just account that shall be written of these wonderful times, will appear high encomiums of the manner in which Catholic soldiers and Catholic citizens discharged their duties. They will tell that in excess of one-third of the men who joined the colors and entered the service of the United States to serve on land, and nearly one-half of all those who went into the service upon the seas were Catholics. They will record that from Maine to California and



from the extreme northern part of Minnesota to the southern extremity of Mexico, the Catholic citizens, lay and clerical, sustained the government, made generous contributions of means and efforts and did their full share in whatever work fell to the lot of the American citizen.

They will record also that upon the battle field, the Catholic officer and the Catholic soldier assumed cheerfully the places of greatest danger and highest responsibility; that they bore with fortitude the sacrifices and even the wounds incident to the service, and that many of them died gloriously in the cause.

It must also be recorded of Catholics that with their nation they stood before the world as practical idealists, offering their lives in defence of human liberty the world over.

How pleasant a task it will be to chronicle such stupendous facts as shall arise out of this great world war when peace again smiles upon the world, but because of the wonderful things that the future historian may write we are not called upon to forget the glories nor even the trials and vicissitudes of the past.

Then, too, there is excellent reason for believing that a knowledge of the hopes and ambitions, the trials and triumphs of our ancestors and progenitors will furnish an inspiration for the very sort of effort and activity that is now so essential.

**Materials For History.**—The first and most important object of the ILLINOIS CATHOLIC HISTORICAL SOCIETY is to gather materials for history and put them in the way of being preserved. That done, our history may be correctly written. It is believed that the collection and preservation of historical data is valuable work, and the Society has set itself that task.

Accordingly, everyone who is in possession of or has knowledge of important historical facts, data, documents or objects of historic interest, will find in the ILLINOIS CATHOLIC HISTORICAL SOCIETY a depository and appreciation of their worth. His Grace, Archbishop Mundelein has installed special vaults and cabinets for the archives of the diocese and for the ILLINOIS CATHOLIC HISTORICAL SOCIETY in the library of Cathedral College, a department of which is set apart for our library, and has appointed Very Reverend Dr. A. J. Wolfgarten as Archivist.

A general and earnest invitation is extended for co-operation in the collection of everything of historic interest, including such historical works as readers or others can favor the Society with, and it is sincerely hoped that the invitation will meet with a prompt and generous response.

If you have no historical documents, writings, or objects, but have knowledge of an important historical fact in your neighborhood or elsewhere in the Middle West, write us of it, and give whatever evidence you have of authenticity.

It is especially hoped that the Reverend Clergy will take up seriously the establishment of the history of the Church in their respective localities and enable us to get a correct record throughout the state.

To this end and upon all the work of the Society, including the publication of the REVIEW we invite and solicit suggestions. Write us now while you have the matter in mind, advising how we can best succeed and what you can and will do to help.

**Diocesan and Parish Histories.**—It is to be hoped that the present interest in history will result in the preparation of diocesan and parish histories,

which in turn will enable the preparation of accurate and satisfactory history of the Church in the State.

That the preparation of a diocesan history is possible, is demonstrated by the excellent work being done by Reverend Frederick Beuckman of St. Mary's, Belleville, Illinois. Father Beuckman has in the press a history of the diocese of Belleville, which covers not only the very beginning of the Church in Illinois (Randolph and St. Clair Counties being the original seat of the Church) but also of all the parishes and church institutions of that diocese to the present time.

In this splendid work, Father Beuckman has had the indorsement of the Ordinary of the diocese and that co-operation of the clergy in every parish, and is consequently able to prepare an authoritative history.

What a boon such a history for each diocese would be, in this Centennial year especially, when accurate data is necessary to establish the position and influence of the Church at all times since the discovery of the region by Father Marquette.

What can be done to supply such a record?

**The Father of Catholic American History.**—Every student, investigator, or writer of American History who deals in any respect with the history of the Catholic Church will find himself under the heaviest obligations to John Gilmary Shea, and amongst the American laity no man has conferred a greater benefit upon the Church than the same John Gilmary Shea.

Shea is the father of American Catholic History, and no one may read his works without marveling how such a prodigious task as he set himself to accomplish could be concluded in a single lifetime, especially in view of the scattered and obscure condition of historical data with which he dealt.

Today Shea's four great volumes *The Catholic Church in Colonial Days*, *The Life and Times of Archbishop Carroll*, *The History of the Catholic Church in the United States from 1818 to 1843*, and *The History of the Catholic Church in the United States from 1844 to 1866*, stand unexcelled as historical works, and with remarkable accuracy cover the whole domain of Catholicity in the United States from the earliest time to his latest date 1866.

Besides this monumental work, Doctor Shea was the author also of several other works of a historical nature amongst which the most interesting to people of Illinois are his *Catholic Missions, Discovery and Exploration of the Mississippi*, and his *Voyages up and down the Mississippi*, in which he reproduces many of the most interesting early narratives of travel.

Wherever Catholicity is known and respected in America, the name of John Gilmary Shea ought to be honored.

**Illinois Man Wins the Loubat History Prize.**—On May 9th, the press of the country carried the news that the first Joseph F. Loubat prize of a thousand dollars for the best work in the English language on History, Geography, Archaeology, Ethnology, Philology, and Numismatics in North America, during the last five years, had been awarded to Clarence Walworth Alvord, Professor of History of the University of Illinois, for his two-volume work, *The Mississippi Valley in British Politics*.

The announcement, which was made by President Nicholas Murray Butler, of Columbia University, will be most gratifying to the many friends of Dr. Alvord

throughout the state. This is a reward justly merited, for Dr. Alvord is recognized as the leading historian of Illinois.

Honors are not new to Dr. Alvord; he is a Fellow of the Royal Historical Society, and Editor-in-Chief of the *Illinois Centennial History*. Besides innumerable contributions to historical journals, he is the author of *The County of Illinois* in the *Illinois Historical Collections*, Volume II, and with Dr. Bidgood of *Early Explorations of the Virginians in the Transmontane Region*. He is also editor of the *Mississippi Valley Historical Review* and of the *Illinois Historical Collections*.

Our readers will be pleased to note in this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW a contribution from the pen of Dr. Alvord in which he gives us a glimpse of his familiarity with our early Catholic history.

**The Promise of the September Number.**—From the material in sight, the contents of the September number of the ILLINOIS CATHOLIC HISTORICAL REVIEW can be forecast somewhat as follows:

Relation of Father B. Roux, *The Parish of Kaskaskia in 1826*, translated from the original French by Reverend John Rothensteiner, Secretary of the Catholic Historical Society of St. Louis, with extended notes.

*Recollections of Catholicity in Chicago and Illinois for Sixty Years*, by William J. Onahan, LL. D., Knight of St. Gregory and President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

*Fathers of the Congregation of the Missions in Illinois*, by Reverend Charles L. Souvay, C. M., of Kenrick Seminary, Missouri.

Besides these new articles, the splendid paper of Reverend Gilbert J. Garrahan, S. J., begun in this number will be concluded. Miss Catherine Schaefer will continue her Chronology of Missions and Churches. Fathers Beuckman and Culemans have each promised something for the September number, but have not yet determined upon the titles; and William Stetson Merrill will go into further details respecting materials in the public libraries. The Editor-in-Chief will continue his Illinois Catholic Missions series with an account of the *Missionaries Contemporary with the Jesuits*, and will also continue his contribution under the title—*Illinois' First Citizen—Pierre Gibault*.

These, with contributions from the remaining members of the Editorial Staff and miscellaneous items, will enable us to present an interesting number.

It is desired that those wishing the REVIEW subscribe early in order that we may the better judge of the required number to be printed.

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It is much to be regretted that we are called upon in the first issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW to record the death of a member of the editorial staff.

The late Honorable Stanislaus Sz wajkart was a distinguished Polish-American citizen of Chicago, who had been selected as Associate Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, but who was stricken suddenly May 15th, 1918 and failed to rally.

Mr. Sz wajkart was a very active man, being the Editor of the *Polish Daily News* and very prominent in Church circles. He was made a Knight of St. Sylvester by the Pope and otherwise distinguished at home and abroad.

Most Reverend Archbishop George W. Mundelein and a large concourse of the clergy and laity participated in his funeral obsequies.

**Libraries and Catholic Historical Research.** One of the functions of an historical periodical is to incite and promote the writing of historical contributions for it, and writing of the sort to be expected in a *Journal of the Illinois Catholic Historical Society* will involve research. The aim of an historical society is to add to the sum of historical knowledge, not merely to disseminate it. Facilities for research of this kind may be had only where the student has access to a fairly large collection of books such as is to be found at university libraries or at the public libraries of our great cities. One's private library may contain many valuable books; but only the wealthy book collector can afford to purchase all the books for preparing articles based upon wide research, and the wealthy man is seldom a writer; matters of present importance absorb too much of his time and attention. But another reason why research cannot be done out of reach of our great libraries is that the best and latest material needed by the investigator is to be found only in periodicals or in the transactions of learned societies.

The historical student of to-day may fairly envy Gibbon, the historian of the Decline and Fall of the Roman Empire, sitting at his study window overlooking the Lake of Geneva with the snowy summits of the Alps gleaming along the horizon, surrounded by the ponderous tomes of the Roman and Byzantine historians from whose writings he steadily and progressively drew the matter of his immortal story. But the writer of historical articles in these days, when many organs of scholarship are the vehicles for the results of fresh research or for critical commentary upon the opinions of contemporaries, may not hope to draw the material for his contributions from any such closed circle of authorities as Gibbon did. He must betake himself to the public library, consult the author and subject catalogs, run down references to articles in periodicals in Poole's Index or in the Reader's Guide and other bibliographical tools which enable the student to turn readily to any article bearing upon the subject of his inquiries, whether this article appeared in the early nineteenth century or in last month's issue of a current journal. Seldom does one book bring together, or treat in just the way required, the type of subject which so often forms the theme of historical writing of a scholarly character. The maker of popular books merely compiles his statements; the historical student wishes to check the statement which the former may make without critical examination, and thus add new facts to historical science.

Use of many authorities with discrimination is not easy; it calls for critical faculty, for a well-poised judgment, and for considerable

experience in this line of work. Speaking generally, the latest articles are the best, if they show signs that their writers have made careful study of what had been said by previous authorities; but there are such striking inequalities among historical writers that the chronological factor is by no means to be assumed always as determining the value of a publication. Statements of events in which Catholics have taken part are to be read critically by the Catholic investigator. The motives of Catholics are constantly misjudged or their actions are misunderstood by writers who are unfamiliar with the beliefs and practices of the Catholic Church or who are so prejudiced against the Church as to be unable to portray fairly the course of events involving Catholics.

But the works of non-Catholics should not be neglected. Aside from the unquestionable value of much historical writing that touches the Catholic history of this country,—for example, the writings of Francis Parkman, Justin Winsor, H. H. Bancroft, Thwaites, and Hart—the statements of critics are always of value to the thorough historical student. For such statements lead him to probe deeper to find the source of the error or of the calumny, as the case may be; and its discovery cannot fail to set the truth in a new light or to elucidate some obscure point. The best way to refute a false statement and put it out of the way is to delve to the root of it, pull it up into the light of publicity, and let the blaze of truth reveal to us and to the world just what it is and what we are to make of it.

The number of books by Catholic writers to be found at public libraries is always a matter of some surprise to those who are not familiar with the resources of these libraries. The librarian of a great public institution is, as a rule, desirous of having a representative collection of books on his shelves. Theology does not as a rule interest him to such an extent that he wishes to exclude books because they are written by Catholics. His only propaganda is to get people to read and to use the library. He may be averse—and rightly—to using public funds to purchase books of controversial theology by whatever church or sect they may be issued. His aim is to provide reading matter for the patrons of the library. The better they are satisfied with what they find at the public library the more highly they will think and speak of it, and the easier it will be to induce the average City Father, with his ear to the ground to catch the murmur of public opinion and his hand in the City's pocket, to vote a generous appropriation. The university and endowed libraries are not confronted with quite the same situation; but public service is frankly the policy of such institutions. Books of standard worth,



whether written by Catholics or not, will be procured if they are likely to be used and called for; and Catholics need not hesitate to recommend their purchase. The historical student is in a position often to call attention to such works; if procured, he will be enabled to use them. The greater the extent to which Catholic investigators use our public libraries, the more books will be added to the library to meet their needs, and both history and the Church will be the gainers.

*The Newberry Library, Chicago.*

WM. STETSON MERRILL

### AGAIN ON THE FIELDS OF FRANCE: 1918

BY JOSEPH I. C. CLARKE

Author of *The Fighting Race, Kelly and Burke and Shea.*

We're out on the quaking battle ground,  
 As the Irish went before,  
 Where the bay'nets shine and the guns resound,  
 Be the fight afloat or ashore.  
 America calls, and our lives we stake  
 To blast out the Kaiser's den,  
 And the world one great Free Union make,  
 With the males all fighting men.  
 On ocean, in Picardy, Flanders, Lorraine,  
 We strike for it day by day,  
 To the swing and rush of our Irish strain,  
 Kelly and Burke and Shea.  
 Then "the Allies our toast: let the Germans Roast,"  
 Said Kelly and Burke and Shea.  
 Deep down in our hearts it is France agrah,  
 As we troop to stand by her side,  
 Where the old brigades with their fierce farrah,  
 Had battled and won or died.  
 But deeper the call by our trumpets sung:  
 Come trample the tyrants down.  
 They call to a race that is ever young  
 And never met death with a frown.  
 Oh, the Stars and Stripes with our green shall shine  
 At front of the bloodiest fray.  
 And we'll plant our shamrocks beyond the Rhine,  
 Kelly and Burke and Shea.  
 "Well, here's to the right in the Freedom fight,"  
 Said Kelly and Burke and Shea.

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*Agrah*, beloved; *farrah*, the cheer of the Gael.

—*New York Sun.*



## BOOK REVIEWS

**Illinois in 1818.** By Solon Justus Buck. Springfield: The Illinois Centennial Commission, 1917.

The act creating the Illinois Centennial Commission provides among the duties of that body that it shall "compile and publish a commemorative history of the state." This excellent purpose, worthy of the very best effort the state can command, is being carried out in the form of a six-volume history of Illinois prepared by the Illinois Centennial Commission under the direction of Doctor Clarence W. Alvord.

The present volume by Solon Justus Buck, of the University of Minnesota, is introductory to the main body of the work, which covers the history of the state from the appearance of Marquette to the present day, under the following headings:

Volume 1, Illinois Province and Territory, 1673-1818.

Volume 2, The Frontier State, 1818-1848.

Volume 3, The Era of Transition, 1848-1870.

Volume 4, The Industrial State, 1870-1893.

Volume 5, The Modern Commonwealth, 1893-1918.

Professor Buck's work treats of the social, economic and political life of Illinois at the time of its admission to statehood. It begins with an account of the distribution, character and life of the Indians and of their dealings with the settlers, especially in the fur trade. Next follows the story of the Public Land, the delay of the government in perfecting arrangements for the sale to the settlers, the consequent pre-emption troubles so characteristic of the frontier, and the buying out of large tracts by land speculators. Chapter III makes a "survey of the population, location of settlements, and towns and villages in each of the fifteen counties" at the date of admission. This is followed by an account of the pioneers—who they were, where they came from, why they came, the economic situation, the limitations in farming and trading, and the importance of land speculation. The chapter on social conditions completes the descriptive part of the work. The remaining half of the book deals with the political development from a territory into a state.

There is an excellent index, adequate foot notes, and a bibliography which in the words of the author "is not complete but is primarily a list of works referred to in the notes for the purpose

of enabling the reader to identify those works and indicating the editions used." A map of the southern part of the state, showing plainly the location of the most important villages would be an addition.

One hesitates to review so special a work as the history of a state confined to a single year, for it is assumed that the author has made an exhaustive study impossible to the general reviewer. Professor Buck has done a great service to Illinois in gathering into one volume the facts of her history in 1818. One can not refrain from noting, however, that it is often a mere assembling of material without the valued interpretation of the author. This want is especially marked because of the fact that the work is intended for the general reader and not primarily for the student. The author himself would no doubt, be the first to say that the value of the work would be greatly enhanced by a more thorough working over of the abundant material.

We read with pleasure the editorial note that the Centennial publications would "in many cases change materially the accepted views of the subjects with which they deal." But, if the introductory volume is an indication of those to come, we fear our pleasure was premature. There is a tendency among writers of history—rapidly disappearing, however—to insinuate that everything French, Spanish, or Catholic in America carries with it a blight of ignorance, laziness, and foreign-ness, or else of implying, by dismissing them with a word, that the work of such settlers was negligible. It was hoped that a departure from this attitude was one of the "material changes of accepted views" which would appear in the new publication.

*Illinois in 1818* is freer from such an attitude than many histories, but in view of the great services and loyalty of the French from the days of George Rogers Clark, it is regrettable that they are dismissed with the following: "The conflict between the two elements French and American for the control of the Illinois country, had ended the generation before 1818; and the unprogressive French, who remained in the American bottom after that contest was over, understood little of American ideals and took practically no part in the successive territorial governments" (page 92).

Moreover, the author gives such a good picture of the French settlers in the quotation from Ford who, as a native of long residence in the state, was in a position to write understandingly on the subject, that it is difficult to understand why he should have

offset it by a traveler's description which is so unsympathetic as to call for an apology by the writer himself. Would it not have been a better use of the space to have completed Ford's comprehensive description of these good people instead of stopping with the statement that the priest was the "advisor and director and companion of all his flock." A really vital description which the author does not quote follows:

"The people looked up to him [the priest] with affection and reverence, and he upon them with compassion and tenderness. He was ever ready to sympathize with them in all their sorrows, enter into all their joys, counsel them in all their perplexities. Many a good Protestant minister, who stoutly believed these priests to be emissaries of Satan, would have done well to imitate their simple-hearted goodness to the members of their flock." (Ford, *History of Illinois, 1818 to 1847*.

The addition of these few lines, moreover, would have served another purpose—that of keeping a better proportion in the accounts of the attention to the spiritual welfare of the settlers. Almost 2,000 words are given to the missionary work of the Baptists, Methodists, and other Protestant denominations, even to the details of the food eaten—good descriptions and all worthy of a place in the record of the religious conditions of the pioneer settlement. But it would appear that a sense of proportion alone demands, for example, some reference to the work of Fathers John and Donatien Olivier, as mentioned in Bishop Flaget's diary, which shows that these and other priests were constantly traveling between Kaskaskia, the settlements on the Wabash, and to Vincennes across the line.

Another most unfortunate quotation and one which we are glad to say has been omitted from the second edition of *Illinois in 1818* is that from the memoirs of John Mason Peck, describing the schools of Missouri: "Not a few drunken and profane Irishmen were perambulating the country, and getting up schools, and yet they could neither speak, read, pronounce, or spell or write the English language." The point made is that conditions in Illinois were similar.

Bad as the statement is, it is worse in the original. The following line, which if included in the above quotation, would have given the average reader a means of evaluating the fairness of the writer's judgment, is as follows: "These agents [the drunken Irishmen] were encouraged by the priests to go among the people" (*Memoir of Peck, Babcock*, page 123.)

The anti-Catholic zeal of the Reverend J. Mason Peck makes him unreliable as an authority on such points as the above. For example, in a really ridiculous comment on the rough custom—somewhat like our April Fool's day “jokes” of the “turning out” of the teacher by the pupils at Easter and Christmas time, he lays the blame for the beginnings and growth of such “anarchy” on the “Roman priests of feudal times and the half-reformed hierarchy under Elizabeth, James and Charles,” whose encouragement of such disorders he compared to that of the priests in St. Louis who, with their “file leader now encourage and countenance the low vices and Sunday revelings of their degraded subjects.” (*Memoirs of Peck*, Babcock, p. 123).

Again he speaks of the new dioceses “recently carved out of Indiana and Illinois by the authority of an old man who sits in Rome.” In another place in the same book he says “the greatest success that has attended the efforts of the priests in converting others, has been during the prevalence of the cholera and especially after collapse and insensibility had set in.” It evidently did not occur to the zealous missionary to wonder what the priest was doing at the bedside of a dying cholera victim.

If we have given too much space to one whose quotation was first curtailed, and on second thought eliminated by the author of the volume under review, it is because we feel that since he was considered important enough to be honored by a portrait in the Centennial History of Illinois, some attention should be called to his limitations as well as to his services.

The author's frank statement that his work was interrupted and that he was unable to give his best to the task, should disarm criticism. It explains, no doubt, the faults above mentioned, as well, perhaps, as the lack of a certain charm in the telling, which, it is hoped, will not appear in the future volumes. M. M.

**The Illini Trail.** By Cecelia Mary Young, Chicago. Pageant Play for Theatres and Schools.

*The Illini Trail* is a pageant play, designed to depict several incidents in Illinois history.

Pageant in the sense in which that term is in use now as applied to stage performances, has something of the same meaning that the word panorama conveyed when that particular kind of scenic performance was popular. The years and even centuries pass before the eye and the mind, and one gathers, as it were, the record of the entire period as the scenes roll on.

The problem of the pageant writer is to depict the truth and at the same time appeal to the imagination. The writer of the historic pageant cannot present new truths, but must dress old facts in attractive garb. It is not poetry, not imagination, it is hard fact, and its chief value lies in the adherence to facts.

*The Illini Trail* hews closer to the line of fact than any pageant or indeed, any historic romance that has fallen under our observation. If, therefore, the pageant is capable of teaching as advocates of that class of writing contend, "*The Illini Trail*" should attain a high place.

*The Illini Trail* depicts nine episodes in the State's history, correlated with the purpose of shadowing forth the whole current of historical events.

These episodes may be referred to as, discovery, exploration, early settlement, civilization, popular government, statehood, emancipation, Exposition and achievement.

The action begins with a scene in the savage-haunted wilds at the coming of Father Marquette and Joliet and the founding of the first mission. Next is a visit to the court at Versailles where De la Salle is receiving his grants and commissions. The scene shifts and De la Salle is pictured taking possession of the new country in the name of France. Next the Friars blazing the trail for civilization. Father Gravier compiling the first Indian dictionary, now in possession of the Library at Harvard University. The varied works and the labors for souls of the early missionaries are portrayed. A typical French settlement, Kaskaskia in 1750, is introduced in the following episode with many of the folk-songs and dances that were known to the settlers from Brittany and Normandy in those far-off days. The famed strategy of George Rogers Clark, who, with a handful of backwoodsmen achieved a victory of great importance during the war of the Revolution at Kaskaskia and Vincennes, is presented in vivid detail in episode V. The keynote of the play is sounded in the scene entitled "1818", laid near the stockade at Fort Dearborn. This is followed by a scene of historical incident, rich in dramatic interest, showing the crowd outside the convention hall at Chicago, the old Wigwam, awaiting the result of the presidential convention. The climax is reached when the announcement comes that Abraham Lincoln, the rail-splitter of Illinois, is the successful nominee. A tableau of Illinois welcoming the nations of the world at the World's Columbian Exposition, terminating with an allegorical pantomime, ILLINOIS ACHIEVEMENT, concludes the pageant.

Cecelia Mary Young is the author of this pretty pageant, and has garnished and garlanded about the cold facts of history a notable repertoire of song, and so selected her scenes and appareled her cast as to make each view striking.

Perhaps the most meritorious feature of *The Illini Trail* as a delineation of history is its fairness. The play is not lopsided as many such compositions are, but does a creditable measure of justice.

J. J. T.

**Early Narratives of the Northwest. 1634-1699.** Edited by Louise Phelps Kellog, Ph. D., of the Research Department of the State Historical Society of Wisconsin. New York. Charles Scribner's Sons, 1917.

The latest book containing early narratives is Louise Phelps Kellog's *Early Narratives of the Northwest*, published by Scribner's in 1917. It contains a translation of the following journeys: The Journey of Jean Nicolet, by Father Vimot; The Journey of Raymbault and Jogues to the Sault, by Father Lalemant; Raddison's Account of His Third Journey; Adventures of Nicholas Perrot, by La Potherie; The Journey of Father Allouez to Lake Superior; Father Allouez's Wisconsin Journey; The Journey of Dollier and Galinee; The Pegeant of 1671; The Mississippi Voyage of Joliet and Marquette; La Salle's Discoveries, by Tonty; Memoirs of Duluth in the Sioux Country, and The Voyage of St. Cosme. The work also contains a copy of a contemporary map made to illustrate Marquette's discoveries and a portion of Franquelin's great map of 1688.

This is one of the most satisfactory of all the books containing some of the early narratives. It is in large type, is well made and contains very satisfactory notes. As is seen, several of these narratives relate directly to Illinois and the Illinois country. The author has done a distinct service in collating, editing and publishing this volume.

**Memoirs.** Historical and Edifying of a Missionary Apostolic of the Order of St. Dominic amongst various Indian Tribes and amongst the Catholics and Protestants of the United States of America. Translation by Sr. Mary Benedicta Kennedy, of the Order of St. Dominic. Chicago: Press of W. F. Hall Printing Company.

One of the most interesting and comprehensive works that have appeared concerning the settlement and early development of the North Middle West is this volume of Memoirs of Father Mazzuchelli.



The book was written in Italian and published in Milan in 1844. The translation into English in 1914 by Sister Mary Benedicta, O. S. D., of Sinsinawa, Wisconsin, merits high praise and evidences not only a thorough knowledge of both languages, but a graceful literary style that is pleasing to the reader. It has an appreciative introduction by the Most Reverend John Ireland, D.D., Archbishop of Saint Paul.

Reverend Samuel Charles Mazzuchelli was born in Milan in 1806 and ordained in 1830 in the Monastery of the Order of Saint Dominic. The same year he began his missionary labors on Mackinac Island and continued till 1864 to be "the pathfinder in the wilderness" of Illinois, Iowa, Wisconsin and Michigan.

His *Memoirs* were written with a twofold purpose; first, to fulfill his duty of giving to his superiors a faithful account of his work, his missions, and his journeys; and second, to awaken an interest in this far-off field of labor. They deal not only with Catholic missions but also with the social and civil life of the time. Mazzuchelli being a keen observer and a faithful narrator, brings the reader into immediate touch with the native populations of the prairies and forests of the great Middle West, with the trader and early settler and makes us mingle in their daily life and witness with them the growth and development of that vast territory of the Ottawa, the Menominee, and the Winnebago.

The *Memoirs* present a beautiful picture of the early missionaries, depicting their life and labors, telling of their hopes and hardships, and portraying their faith and virtues. They reveal the variety and the intensity of Mazzuchelli's activities, and introduce him as saint, missionary, scholar, teacher, diplomat, architect, organizer and above all as a true American, loving our institutions and upholding our constitution.

Father Mazzuchelli was the apostle of the Galena, Illinois, and northeastern Iowa district, and the record of his missionary work is of great interest to students of the history of Illinois and of the Mississippi Valley.

Every student of American history should read and possess a copy of Father Mazzuchelli's *Memoirs*. M. B. F.

## CURRENT HISTORY

**Church Statistics.**—Director Samuel L. Rogers has just issued a statement of the religious census compiled under the supervision of William J. Hunt, Chief Statistician for population in the Census Bureau of the United States, which shows that of the 42,440,374 church members reported, 15,742,262 or 37 4-10 per cent were "Roman" Catholics.

The total number of ministers reported is 191,792 composed of 20,280 Catholic priests, 356 priests of the Eastern Orthodox Churches, 713 Jewish rabbis and 170,359 ministers of other churches, mainly Protestant denominations.

The average number of church members to each minister for all denominations in 1916 was 219. For the "Roman" Catholic population, however, the corresponding average was 776 members for each priest. While the Catholics with a membership of 15,742,262 had 20,287 priests, the Methodist-Episcopal Church with a membership of 3,718,396 had 18,642 ministers and the Baptists, North, South, Colored and other Baptist bodies with a membership of 7,236,650 had 48,992 ministers, and the Presbyterians, all schools with a membership of 2,257,239 had 13,607 ministers.

**Navigation.**—Chicago-built boats loaded with Chicago cargoes have reached the Atlantic seaboard by way of the Welland Canal and the Government has announced that as fast as the United States shipping boats are completed they will be loaded at that point for their initial European trip.

**The Fourth of July Celebration at Kaskaskia.**—It was especially fitting that the Centennial Celebration Commission should select Kaskaskia as one of the places for an official observance of the Centennial Year and the Fourth of July as the date of such observance at Kaskaskia.

Kaskaskia deserved this special recognition by reason of the fact that it was the real seat of settlement of Illinois. Technically, the first settlement of white men well authenticated in history was within the present boundaries of Chicago when Father Marquette and his two French companions cabined on the banks of the Chicago River in the winter of 1674-1675; the next case of white men dwelling or stopping for a time on Illinois soil was on the Illinois River, near what is now Peoria, when La Salle and his party stopped there from January 4, 1680 to some time in March of that year. Then, too, Fathers Marquette and Allouez stopped for shorter or longer periods on the Illinois River near what is now Utica, from 1675 to 1680 and later, and Tonty with a considerable French settlement lived on the rock, now known as Starved Rock, from 1682 to 1700.

All these settlements however, were more or less of a temporary nature, and it was not until about 1700 that the first settlements were made which proved permanent. One of these was at Cahokia in what is now St. Clair County, and the other at Kaskaskia within the boundaries of what is now Randolph County. This Kaskaskia should not be confused with the Village of the Kaskaskias, called the same way, that Father Marquette visited on both of his journeys to Illinois. That Kaskaskia was in what is now La Salle County near Utica

and near Starved Rock. The second Kaskaskia and the one of which we are now speaking was established by the same tribe of Indians, namely the Kaskaskias, who were a branch of the Illinois, and the new village took the same name as the old one, and the mission established by Father Marquette was transplanted from the old Kaskaskia village to the new, the tribe having migrated down the Illinois and Mississippi and settled in this new place.

Accordingly, in this lower and later Kaskaskia, the settlement which became the State of Illinois had its origin.

This settlement was subject to French rule from the time it was established in or near 1700 to the Treaty of Paris in 1763 when the territory was ceded to Great Britain. Kaskaskia was the Capital during those sixty-three years and remained the Capital during the English occupancy, and was the chief center of population and settlement. On the Fourth of July 1778, George Rogers Clark with a small band of troops, (about 165) acting under authority of the Council of the Colony of Virginia appeared before the town and effected its conquest in the name of Virginia. And, as Virginia was acting in concert with the other states of the then Union of States prosecuting the Revolutionary War and afterwards ceded all its rights to the United States, the possession secured by Clark inured to the benefit of the United States. It may be said therefore, that Kaskaskia and the territory of which it was the center became a part of the United States on July 4th, 1778, the second anniversary of the Declaration of Independence.

Upon the conquest of Virginia, Kaskaskia remained the Capital and when ceded to the United States, it was still the Capital and through all the territorial period and after admission to statehood, Kaskaskia remained the Capital until 1821.-

It is seen, therefore, that Kaskaskia was the principal town through all the changes of Government for more than one hundred and twenty years, and the great bulk of the early history of the state was there made. Hence, how fitting that the state should in this special and official manner honor old Kaskaskia by designating it as one of the few places for an official general state-wide celebration of the State Centennial.

As is well known, the Kaskaskia of the French, the British, the Virginians, and even of the territorial period, has long since declined, and the proud seat of the valley, the Paris of the West as it has been designated is but little more than a memory. The incursions of the Mississippi have transformed what was once quite an extensive isthmus into an island. The great fort near-by has been swept into the Mississippi and the buildings so badly damaged and endangered as to make removal necessary. Even the honored dead of a hundred years were disturbed in their eternal sleep, and to prevent their bones from being washed away by the uncontrollable waters of the lordly river that lent such charm to the surrounding country in early days had to be removed to the adjoining heights and now rest, more than 5,000 of them, in the cemetery bought by the state and known as Garrison Hill. Technically speaking, therefore, there is no Kaskaskia, but an island, part of it now the property of the state as a state park or reservation, and the seat of the old town is removed to Chester, some miles distant, now the County Seat of Randolph County.

It was to Chester then, that the official party traveling by special train from Chicago and Springfield proceeded, and there the observance was begun.

The exercises of the day began at one o'clock in the Chester High School, Honorable A. E. Grisler, presiding. Right Reverend Henry Althoff, Bishop of Belleville pronounced the invocation. Governor Frank O. Lowden, Dr. Otto L. Schmidt, Chairman, Mrs. Jessie Palmer Weber, Secretary, Father Frederic Siedenburger, S. J., and other members of the State Centennial Commission were seated on the platform. Following a musical program, the Declaration of Independence was read by Honorable Hugh S. McGill, Director of the Centennial Celebration, followed by an ode by Wallace Rice of Chicago read by Frederic Brugger. The orator of the day was Governor Frank O. Lowden, who delivered a masterly address reviewing the early days of Kaskaskia when the "sainted missionaries" labored for God and man at the dawn of civilization in Illinois, and the intrepid explorers Marquette, Joliet, La Salle, and Tonty gave us a new world.

After the address, the Governor and official party were driven to Evergreen Cemetery, where Governor Lowden placed a wreath on the grave of Shadrach Bond, the first Governor of Illinois. From the cemetery, the party proceeded to Fort Gage, overlooking the original site of Kaskaskia, where, from a platform erected on Garrison Hill (the State Cemetery) the Governor again addressed the gathering and a musical program was rendered.

Aside from the Governor's address, the most notable feature of the program was the ode above referred to by Mr. Wallace Rice. So appropriate was this ode that we feel justified in reproducing it entire.

#### KASKASKIA: AN ODE

*By Wallace Rice*

Read at Fort Gage, Randolph County, July 4, 1918.

How weak, how futile, seem mere words today  
 When every swing of Fate's great pendulum  
 Beats to the roar of giant guns 'neath grey  
 Astonished heavens thunderous and grum!  
 How idle, words, when hour by hour such deeds  
 Of courage and self-sacrifice cry out  
 As draw our wondering tears, and throbs and bleeds  
 The Nation's spirit in our warriors' shout!  
 Along the seas, where coward murderers hide,  
 Our sailors steadfastly keep open path;  
 On desperate miles our soldiers constant bide,  
 The instruments of God's Eternal Wrath;  
 And we speak words! Yet they are words of cheer.  
 Beyond, tho' ruined now and desolate,  
 Sleeps old Kaskaskia, and we shall hear  
 Of destiny thro' this evangel of our State.

The urgent Mississippi round her rolls  
 Adown this Valley of a Continent.  
 Herein today how many million souls  
 Are reaping generous harvests of content!  
 The gift of summer sun and rippling flow  
 Thro' fruitful hours of free men's willing toil,

The comfort of the world is in this glow  
From league on league of fructifying soil.  
See how the emerald plumes of corn unfold  
Bring in their satisfying sheen and swing,  
Forthgrowing fair from tiny grains of gold  
In nature's miracle of bourgeoning;  
But yonder was a greater marvel wrought  
By friendliness and spiritual health  
Where honor, chivalry, and truth were taught  
And lived by the forefathers of our Commonwealth.

Look up and down our Valley's visioning;  
Gaze east and west with comprehending eyes!  
Northward our inland waters lilt and sing;  
And south the Gulf is blue 'neath tropic skies;  
Far to the east vast mountain ranges stay  
The Valley; toward the sunset its arrest  
Is on the snow-clad peaks a world away:  
How glorious a growth is here, how blest!  
On multitudinous plains between, which smile  
Upon the affluents of the river there,  
The hopes of all the world have domicile:  
Men for its war-hosts, bread to lighten care.  
A score of States now rise, of queenly mien,  
Sacredly sworn to do their utmost deed  
For Liberty—from Illinois's demesne  
Arise, for on yon isle was sown their single seed.

In kindness, to dull the edge of war,  
Kaskaskia was born beside the stream.  
Athwart the terrors these broad praires bore  
The Cross sent thence its mild compelling gleam.  
There, first in all this Valley, on those leas  
Our race found resting place for wandering feet.  
Worshipped our God and published His decrees  
Thro' lengthening years, and peace was lasting, sweet.  
There lay the city, now in ruin laid  
And all its beauty fled and far away,  
Wherein the Valley saw the prelude played  
To its tremendous drama. Tho' astray,  
The world comes back to confidence in God  
And Man, finding here inspiration sure  
For faith renewed while passing 'neath His rod  
Leaving our heavenly hope and human trust secure.

The fathers of our Illinois lie here  
Beside us, gratefully remembered still.  
High their devotion, free their hearts from fear,  
Earnest their wish to know and keep God's Will.  
Homely their virtues, arduous their hours  
Of labor, but its fruits and flowers were theirs;

Greed and injustice and a despot's powers  
 Theirs to despise, and heard their simple prayers.  
 For poverty they knew devoid of dread despair,  
 Concordant spirits touching happiness,  
 With little mirths and gayeties to share  
 In freedom from the greater world's distress.  
 Give them all honor! Far from their own land  
 Their profitable lives on history's page  
 They wrote without repining, and shall stand  
 Blessed thro' all time by us who hold their heritage.

Romance shone here in many a deed and name.  
 LaSalle and Tonty o'er those waters wend,  
 Discoverer and statesman crowned by fame,  
 Not least because he won so true a friend.  
 Then Seventeen Hundred dawned. Good Pere Marest  
 Rose with it. This was centuries ago.  
 The Illini flock hitherward to pray,  
 Hearing The Word, and safe from every foe.  
 A pleasant scene it was, now worn so bare:  
 The virgin forest virgin prairie met  
 Below, with swaying trees in summer air  
 And fragrant flowers in tossing grasses set;  
 With nuts and fruits and berries ruby bright,  
 The bison and his herds, the elk and deer,  
 Carolling birds—'twas peace with plenty dight,  
 An earthly paradise upon a far frontier.

The thirst for gold, the search for sudden gain,  
 The Mississippi Bubble and its lures,  
 Hunger for empire, and old Slavery's pain,  
 Here frowned, here passed, where Time alone endures.  
 Hereby the royal walls of Fort de Chartres  
 Set forth the slender stage whereon we see  
 Reflected ray by glittering ray the part  
 The Sun-King played of radiant majesty.  
 Thence D'Artaguet his piteous army leads,  
 De Villier goes to conquer Washington;  
 And Braddock falls, what time Kaskaskia speeds  
 Her silvery lance toward the rising sun.  
 Then, then at last the fluttering flag of France  
 Falls, as may sink the day adown the west,  
 And gone our Golden Age and old romance,  
 To rise in this new morning with new meaning dressed.

How distant seems today the gleeful France  
 That danced so long ago to melodies  
 Upon yon sward, as tho' fond circumstance  
 Found in this newèr West Hesperides!  
 Yet golden lilies here our hearts rejoice,  
 Smiling to azure heavens as of yore,



And wistfully reechoes here the voice  
 Of the unconquered France whom we adore,  
 Our Mother still, else were we motherless.  
 Here o'er an empire ruled her brave and fair;  
 A jewel in a jocund wilderness  
 Their capital—yon village now laid bare.  
 A promise was it, and a Providence,  
 With every memory ringing sound and true.  
 How loyally and with what reverence  
 This venerable fealty we here renew.

A while, a little while, old Britain comes  
 A conquerer here and floats her bannered flame  
 Until Virginia rolls victorious drums  
 As "Liberty!" her frontiersmen proclaim.  
 The Northwest here is made American  
 Forever, as Fate thunders slowly on;  
 Tho' only now discerned the Almighty's Plan  
 Enfolded in these ages we thought gone:  
 Dead is the day when Tyranny and Hate  
 Can Britain and her free descendants part  
 Or France from England hold—how brave the Fate  
 Uniting as one country with one heart  
 The untainted origins of Illinois!  
 The tyrants on the Thames and by the Seine  
 Times slow inevitable hands destroy,  
 And there, as here, today the sovran people reign.

Here, on this distant and secluded sod—  
 In little, purposes the greatest run—  
 We see the everlasting arm of God  
 Guarding the empires that lost here, and won.  
 Virginia's word, the war-cry of the free,  
 "Thus ever unto tyrants!" trumpets far  
 Across the seas to herald Victory,  
 And eyes war-weary glimpse the morning star.  
 To thrust a maddened monster to his knee,  
 Her swift blade drawn and scabbard thrown away  
 Staunchly beside us battles Italy,  
 Who gave us Tonty in our dawn of day.  
 And we, to whom our Illinois is dear,  
 Hail all these ancient friends with newer pride  
 In the Great Cause that casteth out all fear,  
 Our God's Eternal Cause in Freedom's glorified.

### The Illinois Centennial.

This is Illinois Centennial Year. Those who have charge of the celebrations did not select the year nor the important dates during the year upon which observances will be held. These were all fixed

a hundred years ago by those who had to do with the founding of our state.

The admission of a state into the Federal Union is a process rather than a single event. In the case of Illinois this process continued through the entire year 1818. On January 16, 1818, Nathaniel Pope, our territorial delegate, presented to Congress a memorial, praying that an enabling act should be passed authorizing the territory of Illinois to organize a state government. This was passed by Congress, and signed by President Monroe on April 18, 1818. It fixed the boundaries of the state and authorized the selection of delegates to form a state government. The act provided that each of the fifteen counties then organized in Illinois territory should be entitled to two delegates to this constitutional convention, and that the three largest counties, St. Clair, Madison, and Gallatin, should each be entitled to three delegates, making thirty-three in all.

These constitutional delegates were elected in July, 1818, and met at Kaskaskia on the first Monday in August of that year. During the month of August they drafted the first constitution of Illinois and formally adopted the same on August 26, 1818.

Under the provisions of this first constitution of our state the Governor, Lieutenant Governor, Legislature, and other officers provided therein, were elected on the 17th, 18th and 19th of September of that year. The first legislature of Illinois convened on October 5th, and the first governor of Illinois, Shadrach Bond, was formally inaugurated on October 6th, 1818. A state government having been formed, and the necessary state officers having been elected, the action thus taken under the provisions of the Enabling Act, was submitted to Congress for ratification, and on December 3d, 1818, Illinois was formally admitted into the Union as the twenty-first state.

It will be observed that the four important dates set apart for commemoration this year are April 18th, the hundredth anniversary of the passage of the Enabling Act; August 26th, the hundredth anniversary of the adoption of the first constitution; October 5th and 6th, the hundredth anniversary of the meeting of the first legislature and the inauguration of the first governor; and December 3d, the hundredth anniversary of the formal admission of Illinois into the Union.

The Centennial Commission, in cooperation with the Illinois State Historical Society, held a very impressive observance at the

State Capitol on April 18th, suitably commemorating the hundredth anniversary of the passage of the Enabling Act.

The Illinois State Fair and Industrial Exposition will be held during the month of August, beginning on August 9th and closing on August 26th. The Centennial Fair will therefore commemorate the hundredth anniversary of the making and adoption of Illinois' first constitution. On August 26th an elaborate program will be held, properly commemorating this very important event. There will be extensive patriotic decorations, and an abundance of patriotic music, with a procession of artistically designed floats. A great mass meeting will be held, presided over by Governor Frank O. Lowden, which will be attended by state officers, justices of the Supreme Court, members of the legislature, and others in high official position. Speakers of national reputation will deliver addresses on this occasion. The program will be intensely patriotic, the theme being an expression of the spirit of Illinois.

During the first week of October a great celebration will be held at the state capital. In addition to extensive decorations and an abundance of patriotic music a great state pageant, revealing the most important events in the history of Illinois, will be given. The corner stone of the Centennial Memorial Building will be laid during that week, and statues of Abraham Lincoln and Stephen A. Douglas will be unveiled. The President of the United States has promised to be present on this occasion, unless unavoidably detained, and give an address at the unveiling of the Lincoln statue. It is planned to make this one of the greatest events in the history of Illinois.

The closing celebration of the Centennial year will be held on December 3d under the joint auspices of the Centennial Commission and the State Historical Society, when an appropriate program will be carried out, commemorating the hundredth anniversary of the formal admission of Illinois into the Union.

In addition to the celebration at the state capital, on July 4th a celebration will be held near the site of old Kaskaskia in honor of the place where the first state government of Illinois was established, and also commemorating the one hundred fortieth anniversary of the taking of Fort Kaskaskia by George Rogers Clark and his men. A celebration will also be held at Vandalia, the second capital of Illinois, on September 25th, 26th and 27th.

County celebrations will be held in practically every county of the state some time during the Centennial year, and hundreds of local celebrations will be held in cities, villages and towns. Over

and over, everywhere, will be told the wonderful story of Illinois, and those who have charge of the celebration confidently hope that from a fuller knowledge and appreciation of the deeds of our fathers during the past hundred years, will come to the present generation in Illinois a spirit of devotion and consecration to the lofty ideals which have been preserved and transmitted to us out of the historic past.

*Springfield.*

HUGH S. MAGILL, Director.

## THE BRAVE RED WHITE AND BLUE

(Air—*Auld Lang Syne.*)

With spirits bright we sing tonight  
Of the Brave Red White and Blue,  
That leads the fight for freedom's right  
And a people staunch and true.  
Of the brave Red White and Blue my lads  
And a people staunch and true,  
With spirits bright we'll sing tonight  
Of the brave Red White and Blue.

Our cause is just! In God we trust!  
To no tyrant shall we kneel.  
His sword be rust! His power be dust!  
May he wait a people's heel!  
Of a people staunch and true my lads,  
And the brave Red White and Blue;  
With spirits bright we'll sing tonight  
Of the brave Red White and Blue.

From the *Reveille*, by Rev. George T. McCarthy.

## THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

For some time past a number of interested persons have discussed informally the advisability of collecting and putting into some permanent form the scattered record of the Church in Illinois. These discussions were given a definite impetus when the Illinois Centennial Commission announced its intention of publishing a comprehensive history of Illinois to celebrate the one hundredth anniversary of the admission of the state into the Union.

Knowing what an important part in the history of our state the Catholic Church has played and realizing, too, that much of this historic material is so difficult of access that the forthcoming volumes would fail to record adequately the work of Catholics in Illinois, Reverend Frederic Siedenburg, S. J., dean of Loyola School of Sociology, and member of the Illinois Centennial Commission, sent the following invitation to those who had shown an interest in the matter:

"You are hereby cordially invited to attend a meeting at the Loyola School of Sociology on February 28, at 2:30 p. m. The purpose of the meeting is to formally organize an Illinois Catholic Historical Society.

"Much preliminary work has already been done, and success is practically assured. His Grace, the Archbishop, and other bishops of the state have approved of the society and will be the honorary presidents.

"This year, being the Centennial Year of the statehood of Illinois, has emphasized the fact that the glorious Catholic history of Illinois is a sealed book even to our own people, and this new society proposes to issue a quarterly which will publish original articles and rare documents to make known our history. The annual dues will be two dollars.

"Your presence at this meeting will be very much appreciated. On behalf of the committee, I am,

Yours sincerely,

February 25, 1918.

FREDERIC SIEDENBURG, S. J."

In response to this call, a number of men and women representing various lines of interest—legal, educational, religious, literary and sociological—met and effected a temporary organization by the selection of Rev. Frederic Siedenburg, S. J., as temporary chairman and Mr. James Fitzgerald as temporary secretary.

The chairman read a letter from the Most Reverend Archbishop of Chicago, expressing his hearty approval of the establishment of the society and stating his desire to be enrolled as a life member. Archbishop Mundelein said in part:

"It seems to me a propitious time for the establishment of the Illinois Catholic Historical Society, for, if in the matter of gathering the history of the Catholic men and Catholic events in this state, we have been neglectful, it is now time for us to remedy this defect. This can perhaps best be done by a society such as you and your associates are forming even more than by an individual or by an institution of learning and research."

Enthusiastic letters of interest and approval were sent also by the following bishops throughout the state: Rt. Rev. James A. Ryan, Alton; Rt. Rev. Edmund M. Dunne, Peoria; Rt. Rev. Peter J. Muldoon, Rockford, and Rt. Rev. Henry Althoff, Belleville.

At this meeting officers were chosen, the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW, the official quarterly publication of the society, was decided upon, the staff selected and a committee appointed to draft the by-laws of the organization and to arrange for the incorporation of the society under the laws of Illinois.

The following officers were chosen:

Honorary Presidents:

Most Rev. George William Mundelein, Chicago.

Rt. Rev. James A. Ryan, Alton.

Rt. Rev. Edmund M. Dunne, Peoria.

Rt. Rev. Peter J. Muldoon, Rockford.

Rt. Rev. Henry Althoff, Belleville.

President, William J. Onahan, Chicago.

First Vice-President, Rev. Frederic Siedenburgh, S. J., Chicago.

Second Vice-President, James M. Graham, Springfield.

Treasurer, William J. Lawlor, Chicago.

Corresponding Secretary, James Fitzgerald, Chicago.

First Recording Secretary, M. J. Howley, Cairo.

Second Recording Secretary, Margaret Madden, Chicago.

Trustees:

Rt. Rev. Daniel J. Riordan, Chicago.

Very Rev. John B. Furay, S. J., Chicago.

Rev. John Webster Melody, Chicago.

Edward Osgood Brown, Chicago.

Michael F. Girtan, Chicago.

It was agreed that the above named officers and trustees should select five additional trustees and an Archivist. The following were chosen accordingly:

Trustees:

Very Rev. James Shannon, Peoria.

Rev. Francis F. Formaz, Jacksonville.

James A. Bray, Joliet.

Frank J. Seng, Wilmette.

John B. McManus, La Salle.

Archivist:

Rev. A. J. Wolfgarten, Chicago.

The editorial staff of the ILLINOIS CATHOLIC HISTORICAL REVIEW was selected as follows:

Editor-in-Chief:

Joseph J. Thompson, Chicago.

Associate Editors:

Rev. Frederick Beuckman, Belleville.

Rev. J. B. Culemans, Moline.

Rev. Francis J. Epstein, Chicago.

Miss Kate Meade, Chicago.

William Stetson Merrill, Chicago.

Stanislaus Sz wajkart, Chicago.

The first regular meeting of officers and trustees was held on the 21st of March, 1918, with Honorable William J. Onahan, President, in the chair. The following by-laws were adopted:



## BY-LAWS OF THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

## ONE

The name of the Society shall be the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

## TWO

The object of the Society is stated in the Charter, but more fully expressed, comprehends: the study and survey of the Catholic history of Illinois and allied and incidental subjects; the collection of historical works, documents, records, relics and mementoes, the creation of a Catholic library and museum, the dissemination of a knowledge of Catholic history by means of lectures and publications, the publication and distribution of a quarterly journal to be known as the ILLINOIS CATHOLIC HISTORICAL REVIEW, and such other papers, books and periodicals as shall be determined upon from time to time, and the marking of historic sites of Catholic interest.

## THREE

Membership in this Society shall consist of regular, life and honorary members, benefactors and patrons.

(a) Members may be elected at any meeting of the Executive Council, hereinafter provided for by ballot, two negative ballots being sufficient to reject a member proposed, but a majority may elect benefactors and patrons.

(b) Regular members joining before January 1, 1919, and until otherwise provided by by-law, shall pay an annual fee of \$2.00, \$1.50 of which is for one yearly subscription to the ILLINOIS CATHOLIC HISTORICAL REVIEW.

(c) Life members joining before January 1, 1919, and until otherwise provided by by-law, shall pay \$50.00 in lieu of all other payments for life.

(d) Honorary members shall be subject to no dues.

(e) Benefactors are such as shall make a donation of not less than \$500.00.

(f) Patrons are such as shall found a publication or research fund sufficient to yield an income to pay for the annual publication of one book, or to pay the salary of a research worker for at least six months. The series of books published from the income of patrons' publication fund shall be named for the founder, and the research work undertaken with the income of any fund contributed for that purpose by a patron, shall be conducted under the name of such patron.

(g) Benefactors and patrons shall enjoy all privileges of members without the payment of dues, but where the donation or foundation is made without a desire or claim of privileges, no nomination and election shall be necessary.

(h) The Society may also elect by ballot, regular life and honorary members, benefactors and patrons at any of its meetings, provided the names of such persons have been previously approved by a majority vote of the Council, but shall not dispense with any of the payments required in such cases. One-fifth of the members present at such election by the Society shall be sufficient to defeat the election of such a member, but a majority may elect benefactors and patrons.

(i) Any person may subscribe such annual sum or make such donation as he may desire, and such sums shall go to the library fund, unless otherwise directed by the donor.

(j) Delinquency in any of the prescribed payments in this section shall be reported by the Treasurer to the Council, which shall determine and notify of such forfeitures of membership as it may decide upon.

#### FOUR

(a) The Society shall be governed by an Executive Council, to consist of the officers and trustees selected at its annual meeting on the first Thursday in March of each and every year.

(b) The officers of the Society shall consist of the hierarchy of the state as Honorary Presidents, a President, First and Second Vice-President, Treasurer, Corresponding Secretary, First and Second Recording Secretary, Librarian, Editor in Chief and twelve trustees.

(c) The officers shall hold their office for one year and until their successors are elected and qualified. The trustees shall be divided into three groups, the first division to be made by the Executive Council as it shall see fit, so that of the first board four shall serve for one year, four for two years and four for three years, the trustees thereafter elected to serve for a term of three years, or until their successors are elected and qualified.

(d) The Executive Council shall meet on the first Thursday of January, April, July and October of each year, or at any time upon call of the President or of any three members of the Executive Council; seven members shall constitute a quorum for the transaction of business.

(e) The business of the Society shall be transacted by a standing committee to consist of the President, First Vice-President and a member of the Executive Council to be selected by the two officers named, any two of which committee shall constitute a quorum to transact any business authorized by the Society, the by-laws or the Executive Council in accordance with the by-laws.

(f) No person shall be eligible to the office of President for more than two terms in succession. The President, or, in his absence, the Vice-President, shall be Chairman of the Executive Council, and the Recording Secretary shall be the Recording Secretary of the Council.

(g) The duties of the officers shall be such as usually pertain to all such offices, and as shall be prescribed by the Executive Council.

#### FIVE

At meetings of the Society and of the Executive Council, the order of business shall be as follows.

1. Reading of Minutes of last preceding meeting, and when the meeting is of the Society, the reading of a synopsis of all intermediate meetings of the Council.
2. Reading of communications.
3. Reports of the Council.
4. Reports of the standing and special committees.
5. Reports of officers.
6. Election of officers.
7. Applications for membership.

8. Reading of papers, delivery of addresses and discussion thereon.
9. Miscellaneous business.

## SIX

(a) All moneys due the Society shall be received and receipted for by the Corresponding Secretary and by him transmitted to the Treasurer, which said officers, when required by the Executive Council, shall give such bond as the said Council shall determine.

(b) Money shall be drawn from the Treasury in payment of obligations of the Society by combination voucher check signed by not less than one member of the standing committee, and countersigned by the Treasurer.

(c) The President shall appoint an Auditing Committee, whose duty it shall be to audit the books of the Society not less frequently than once annually.

## SEVEN

(a) There shall be a Committee on Publication consisting of the Editor in Chief, the First Vice-President and the Corresponding Secretary, whose duty it shall be to supervise publications by the Society and superintend the printing and distribution thereof.

(b) The quarterly publication shall be mailed or sent by the society to each and every regular and life member who has paid his dues, and to each benefactor and patron of the society.

(c) Publications made at the cost of publication funds shall be issued according to the conditions imposed by the donor of the fund.

(d) The Executive Council may in its discretion direct the printing of extra numbers of any work either for future members admitted or persons interested in Catholic history who may subscribe for or desire to obtain the same.

## EIGHT

(a) These by-laws may be amended, repealed or suspended only at the regular meetings of the Society by a vote of two-thirds of the members present; provided a proposed amendment or repeal shall have been submitted by the member offering it to the Executive Council previous to its introduction into the Society. The Council shall report the proposed amendment or repeal to the Society with or without its approval. The Council shall give notice of proposed amendments or repeals in such manner as shall be deemed advisable.

(b) The Executive Council shall make such rules and regulations concerning the library property and effects of the Society as shall be deemed advisable, not inconsistent with the by-laws.

(c) Pending the adoption of by-laws to govern special cases, emergency or new situations, the standing committee shall exercise its best judgment in the premises.

Resolutions were passed urging all Catholic citizens of Illinois to take active part in the Centennial celebration and providing for the appointment of a committee to co-operate with the Illinois Centennial Commission and other bodies interested in the Centennial celebration. A committee was appointed to draw up a circular letter to be sent throughout the state for the purpose of making known the object of the society. The letter follows:

Illinois is rich in Catholic history but up to the present time no organized effort has been made to collect, preserve, and publish the record of the Church in this State. Fortunately, the missionaries who accompanied the French explorers through Illinois were faithful in transmitting records of their work to their superiors; and thus we have a body of reports which form the best source not alone of religious but as well of civil history.

The observance this year of the State Centenary has not only aroused interest in State history but has demonstrated the need of a medium of Catholic information. It is the purpose of the ILLINOIS CATHOLIC HISTORICAL SOCIETY to meet this need by collecting material and publishing, in a quarterly journal and in other publications, the part that the Catholic Church and Catholics have played in its discovery, exploration, settlement, and development.

In such a purpose all Catholics must feel an interest; it must not remain the work of a few; but Catholic men and women of zeal and culture everywhere in the State must rally to the support of the Society. To establish the organization on a sound basis and to insure its successful conduct requires large means; consequently large numbers must enroll.

The expectation is for a minimum of two thousand annual members at two dollars, and one hundred life members at fifty dollars. All members receive the regular quarterly REVIEW of the society by virtue of their membership. Will you be among the initial members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and receive its original publications? Will you interest your friends in the cause?

Remittances may be made to James Fitzgerald, Secretary, 617 Ashland Block, Chicago.

Sincerely,  
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY.

The first number of the ILLINOIS CATHOLIC HISTORICAL REVIEW is ready for the press at the present writing. We feel confident that it will take a worthy place, not only among the publications of the Centennial year, but also among the historical magazines of the country. We hope, also, that the splendid support which has insured its beginning will grow in such a way as to enable the ILLINOIS CATHOLIC HISTORICAL REVIEW to maintain the high standard which it has set for itself.

MARGARET MADDEN,  
*Second Recording Secretary.*

#### CERTIFICATE OF ORGANIZATION

STATE OF ILLINOIS }  
COUNTY OF COOK } ss.

Paid April 16, 1918,  
\$10 Abs.

To LOUIS L. EMMERSON, *Secretary of State:*

We, the undersigned, *George W. Mundelein, John Furay, S. J., Joseph J. Thompson, Francis J. Epstein, Frederic Siedenburgh, S. J., James M. Graham, and Frederick Beuckman*, citizens of the United States, propose to form a Corporation under an act of the General Assembly of the State of Illinois, entitled "An Act Concerning Corporations," approved April 18, 1872, and all acts amendatory thereof, and for the purpose of such organization we hereby state as follows, to-wit:

1. Such corporation shall be known in law as The Illinois Catholic Historical Society.

2. The object for which it is formed is (a) the collection of data, records, documents, and other objects concerning and connected with the activities of Catholics and the Catholic Church in Illinois; (b) the preservation of such historical documents, data and records, and disseminating knowledge concerning Catholic history in Illinois, the publication of a quarterly periodical to be known as the Illinois Catholic Historical Review; and the publication of such other books, pamphlets, monographs, biographies, reprints, documents, photographs, and other data as from time to time shall be considered appropriate and necessary.

3. The management of the aforesaid Illinois Catholic Historical Society shall be vested in a board of fifteen trustees.

4. The following persons are hereby selected as the trustees to control and manage said corporation for the first year of its corporate existence, viz.: *William J. Onahan, Rev. Frederic Siedenburg, S. J., James M. Graham, James Fitzgerald, William J. Howley, Margaret Madden, William J. Lawlor, Joseph J. Thompson, Daniel J. Riordan, John B. Furay, S. J., J. J. Shannon, Edward Osgood Brown, John W. Melody, Michael F. Girten.*

5. The location is in the City of Chicago, in the County of Cook, and State of Illinois, and the postoffice address of its business office is at 617 Ashland Block, Clark and Randolph streets, Chicago, Illinois.

GEORGE W. MUNDELEIN.

FRANCIS J. EFSTEIN.

JOHN B. FURAY, S. J.

FREDERICK BEUCKMAN.

FREDERIC SIEDENBURG, S. J.

JAMES M. GRAHAM.

JOSEPH J. THOMPSON.

## CHARTER

STATE OF ILLINOIS,

OFFICE OF

CERTIFICATE NUMBER 919.

THE SECRETARY OF STATE.

*To All to Whom These Presents Shall Come, Greeting:*

WHEREAS, A CERTIFICATE, duly signed and acknowledged has been filed in the Office of the Secretary of State, on the 16th day of April, A. D. 1918, for the organization of the

### THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

under and in accordance with the provisions of "AN ACT CONCERNING CORPORATIONS" approved April 18, 1872, and in force July 1, 1872, and all acts amendatory thereof, a copy of which certificate is hereto attached.

Now therefore, I, Louis L. Emmerson, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said

### THE ILLINOIS CATHOLIC HISTORICAL SOCIETY,

is a legally organized Corporation under the laws of this State.

IN TESTIMONY WHEREOF, I hereto set my hand and cause to be affixed the Great Seal of the State of Illinois.

Done at the City of Springfield this 16th day of April, A. D. 1918, and of the Independence of the United States the one hundred and forty-second.

[Seal]

LOUIS L. EMMERSON Secretary of State.

## GREETINGS

### KIND WORDS FROM M. M. QUAIFE

My Dear Sir:

In the brief space of time allotted me, I cannot undertake to prepare an article for the first number of your REVIEW.

Whether or not your new Catholic Historical Society shall justify its existence depends largely in my opinion, upon the spirit and method in which its work shall be prosecuted. There would seem to be ample room in Illinois for an organization whose major interest shall be the collecting and exploiting of the materials for the history of Illinois catholicism. Such an organization should not and need not interfere injuriously with any existing historical societies. The only rivalry as between such organizations which has any excuse for existence is the sort which, while genuinely wishing its neighbor the fullest possible measure of prosperity and performance, at the same time seeks for itself, in its own chosen field, to equal or excel the performance of its neighbors in their own several fields.

Personally (and officially in so far as I may speak for the State Historical Society of Wisconsin) I wish for your new organization a useful career. I need not add a long career, for provided it be a useful one, the other will follow as a matter of course.

Very truly yours,

M. M. QUAIFE,

*Superintendent, State Historical Society of Wisconsin.*

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### From the *Catholic Historical Review*.

Historical scholars throughout the United States, but particularly in the Mississippi Valley, will rejoice in the foundation of the Illinois Catholic Historical Society, with headquarters in Chicago. The honorary presidents are the Archbishop and Bishops of the Province of Chicago. Mr. William J. Onahan, a well-known student in American history, has been elected President. The First Vice-President, through whose inspiration the Society mainly came into existence, is the Very Reverend Frederic Siedenburg, S. J., of Loyola University. Particularly gratifying is the announcement of the ILLINOIS CATHOLIC HISTORICAL REVIEW, which is to appear quarterly, beginning with July, 1918.—*Washington, D. C., April, 1918.*



ILLINOIS STATE HISTORICAL LIBRARY  
SPRINGFIELD, ILLINOIS

ILLINOIS CATHOLIC HISTORICAL REVIEW.

Dear Editor :-

As editor of the Journal of the Illinois State Historical Society I am very glad to welcome to the field of State history, the ILLINOIS CATHOLIC HISTORICAL REVIEW with its splendid corps of editors and patrons.

The field for your work is so rich and fertile and there are so many treasures to uncover that I am sure that your Journal will become a source of help and inspiration to all historical writers. Later I hope to be able to repay some of the kindnesses which have been shown to me by you in your contributions to the publications of the Illinois State Historical Society.

With best wishes for your success and a hearty greeting upon your entrance to this fascinating work.

Sincerely yours,

JESSIE PALMER WEBER.

Secretary, *Illinois State Historical Society.*  
Editor, *Historical Society Journal.*

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ILLINOIS CENTENNIAL COMMISSION  
SPRINGFIELD, ILLINOIS  
OTTO L. SCHMIDT, CHAIRMAN  
CHICAGO

EDITOR, ILLINOIS CATHOLIC HISTORICAL REVIEW.

My Dear Sir :-

I am sure that your Society with the REVIEW will fill a great void in the historical work of this section. I have always been a strong advocate of historical societies, and I note that historians are always eager for the materials dug up by such organizations.

I am sure the ILLINOIS CATHOLIC HISTORICAL REVIEW will be of great aid in the dissemination of a knowledge of the state history. Wishing you success, I am,

Yours sincerely,

O. L. SCHMIDT

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Dearborn and Monroe  
Chicago

Telephone Randolph 158

Originators of the "Beachey" Hat

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### THE ILLINI TRAIL

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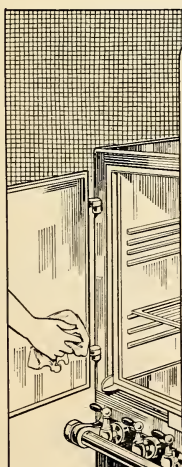
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When our Army was along the Mexican Border in 1916, we decided to make an attempt to render some aid although realizing that we were entering an entirely new field of work. Immediately the demand became so great, that almost before we knew it we had established buildings and recreation centers at some fifteen different points, thereby furnishing the enlisted men, regardless of creed, with recreation, though paying especial attention to the religious needs of Catholics.

All this was done without any appeal to the public for funds or any call upon our members; the cost was entirely defrayed out of the General Expense Fund of the Knights of Columbus and by dint of much economy in many other directions.

Upon the return of the soldiers from the Southern Border we closed up our work to the satisfaction of the War Department and of the soldiers and supposed that we had finished that line of endeavor. When, however, on April 6th, 1917, war was declared upon the Imperial Government of Germany by the Congress of the United States of America, the call at once came to us to again go into this work. We immediately tendered our services and the resources of our Order to the President. This offer was gladly accepted and negotiations were at once entered into with Mr. Raymond B. Fosdick, Chairman of the War Department Commission on Training Camp Activities.

At that time and hardly realizing the magnitude of the project a call was made upon our members for a Million Dollars. Two months had not elapsed when at the annual meeting of our Supreme Council, it was unanimously voted to raise this call to Three Million Dollars, and now a few months later we find it necessary, in view of the tremendous expansion of the work and the pressing needs of the service, particularly overseas, that we must appeal for several millions more. Hereafter a budget will be furnished covering next year.

The response to our Three Million Dollar Appeal has been magnificent. Our members have contributed generously and without delay; our Catholic friends and non-Catholic neighbors, while perhaps at first failing to fully appreciate our purpose, are now becoming aware of its importance and extent. The Secretary of War in a recent interview given to the Press, explaining to the people that our work and status in the Camps is similar to that of the Y. M. C. A., and equally important, has found its answer in the general response of all the people of the country.

The hundreds of thousands of Catholic men who are now going forth to fight for us, many of them to suffer or die for us, are entitled to all the comfort, inspiration, sustenance and consolation of our Faith. They must be furnished so far as practicable here and abroad full and convenient opportunity to attend Mass; they should have their priests by their side to uphold and uplift them, and it is our duty to supply the necessary funds, regardless of how much it may pinch or inconvenience us.

The cry for priests overseas has been most urgent, but until December 1st we had not been granted the necessary permission for volunteer chaplains to go within the lines. Our Overseas Commissioner has now secured this permission, and it means that a large number of priests to act as volunteer chaplains will be sent across as soon as possible. The maintenance of all volunteer chaplains will be provided by the Knights of Columbus. Automobiles must be furnished abroad as well as here.

We particularly appeal to all bodies of Catholics to help us, and will gladly give every credit for assistance and advice. This is not the work of our order alone. It is a patriotic and Catholic work in which by reason of our experience on the Mexican front, we happen to be the first engaged. There is room for all; we cannot do this stupendous work without the aid of all.

We beg the continued advice and assistance of the Hierarchy and Clergy, and beseech the public to open their hearts generously, that nothing shall be lacking for the comfort, temporal and spiritual, of all the men who have gone forth for the flag and for humanity.

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It comes from soldiers who have grimly faced the gleaming bayonet steel and poison gas and screaming shells, and who now lie with parching throats and throbbing wounds.

It comes from our soldiers sick with fever, pneumonia, tuberculosis.

It comes from soldiers crippled, mutilated, blinded, who can no longer fight and must be taught and trained for useful occupations.

It comes from the underfed, shivering, helpless prisoners in the German prison camps.

It comes from little children, orphaned, homeless, slowly starving day by day, by tens and tens of thousands.

It comes from mothers in the pillaged zones of war whose hearts and souls have been made numb with horror.

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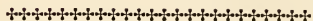


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The great results which we seek can be obtained only by the participation of every member of the nation, young and old, in a national concerted thrift movement. I therefore urge that our people everywhere pledge themselves, as suggested by the Secretary of the Treasury, to the practice of thrift; to serve the Government to their utmost in increasing production in all fields necessary to the winning of the war; to conserve food and fuel and useful materials of every kind; to devote their labor only to the most necessary tasks; and to buy only those things which are essential to individual health and efficiency; and that the people, as evidence of their loyalty, invest all that they can save in Liberty Bonds and War Savings Stamps. The securities issued by the Treasury Department are so many of them within the reach of every one that the door of opportunity in this matter is wide open to all of us. To practice thrift in peace times is a virtue and brings great benefit to the individual at all times; with the desperate need of the civilized world today for materials and labor with which to end the war, the practice of individual thrift is a patriotic duty and a necessity.

I appeal to all who now own either Liberty Bonds or War Savings Stamps to continue to practice economy and thrift and to appeal to all who do not own Government securities to do likewise and purchase them to the extent of their means. The man who buys Government securities transfers the purchasing power of his money to the United States Government until after this war, and to that same degree does not buy in competition with the Government.

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